

HISTORY OF THE MUSLIM WORLD

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Foreword

As a humble student of Islam, and of Islamic history, I feel that it is impossible for me to do adequate justice to the learned treatise now before me, and which is to reach the public in book form very shortly.

The author, Khan Bahadur Maulvi Ahsanullah, M. A., is well qualified for the task which he has undertaken so excellently. He is a retired Member of the Indian Education Service, and was Assistant Director of Muhummadan Education in Bengal. It will be seen that he is indeed the very person to bring a knowledge of Islamic history to the nations of the West, who may now, for the first time possibly, read of the Muslim world from the pen of a gifted Islamic writer.

In writing the "History of the Muslim World" he has not travelled on hackneyed lines, but preferred to place each episode in proper sequence. Step by step he follows the rise of Islam, and at the same time shows clearly to the reader the condition of the various countries which were connected with Muslim races. He deals with the early history of Islam, the first Caliphs, in a spirit which betrays his keen sense of impartiality. He goes on to review the dynasties of Islam, and comes to the transference of the Khilafat to the Sultans of Turkey. He does not fail to refer to the culture of the Muslims, and gives due acknowledgment to the contribution of the Muslim ladies.

In the course of the book, the author, brings home to the reader that Islam was not "spread by the sword," a fable fostered by most European writers. He shows the "Liberality of Islam" in marked contrast to the treatment meted out to Muslims by the conquerors of Muslim Spain. Coming to the Crusades I feel that the learned author has very happily simplified this period by his division of history into a chapter devoted

to each Crusade. He then reviews the various Muslim States, and this portion of the book alone will be welcomed eagerly by students of all climes. In short, I am sure that the compilation of such facts must have occupied many years, and it is with happiness that I am able to recommend "The History of the Muslim World" as a distinct contribution to the literature of the century.

London,
Sept 18th, 1930.

Khalid Sheldrake

Introduction

History is the chief source of national inspiration and the foundation of national greatness. It lifts from before our eyes the veil that covers the past ; it gives us the clue to the greatness and glory which had been achieved by our ancestors ; it inspires us with noble examples of heroism and chivalry and thus enables us to win success in the struggle for existence. Millions of Mussalmans live in Bengal ; and yet it is a regrettable fact that there is no complete history of Islam in a compact form.

Mussalmans may well be described as founders and pioneers of the science of History. It is doubtful if any other people in the world have such a detailed and continuous history of their own as the Mussalmans may claim to possess. But there are not many who are acquainted with this fact. It is known to but few that, as early as the seventh century A. D., Islam uprooted the evil seed of superstition from the soil of Arabia and introduced a new era of

culture and civilization in the East as well as in the West. The Arabs rose to heights of unprecedented glory and greatness in Asia, Europe and Africa at a time when Britain was still steeped in the darkness of ignorance, ere France and Germany were illuminated with the sun-shine of civilization, when the name of Japan was still unknown to the world, when the non-Muslim Moghuls and Tartars were engaged in the work of pillage and devastation, and when the empires of Rome and Persia were distracted by fierce internecine strife and jealousy. The standard of Islam was raised in Arabia in the early years of the eighth century; and yet, within the brief period of a century and a half, the glory of Islam spread from one end of the world to the other. No other religion has spread so far and fast as Islam; and this in itself may be regarded as the chief evidence of its innate excellence and superiority. Both Judaism and Christianity offered strong resistance to the spread of Islam, but neither succeeded in its object.

There is a separate priestly class in almost

every other religion of the world ; but in Islam we have the priesthood of superior civilization alone. In every other religion of the world we have the fierce clash of rival sects and opinions ; but Islam is totally free from this rivalry of sect or theological dogma and hence the cordiality and sympathy with which Islam has been welcomed in the countries of the world. Islam has always been most successful in uniting the people of the world in the ties of fraternal love and fellow-feeling. In Islam, he who is a slave to-day may well be an emperor to-morrow ; his religion will never raise any artificial barriers in his path. Islam stands before the world with the flag of liberty, equality and fraternity in her hands ; in this one respect at least there is no other religion that can compare with it. History is bound to bear eloquent testimony to this undisputed fact.

Alas ! Born under the beneficent shade of this great religion, the Mussalmans of Bengal read books of history which teach them nothing about the true greatness and glory of their people and faith. When they reach

years of discretion, they are led to think that the Moghuls were the chief patterns of the excellence and superiority of Islam. They do not know and they never learn that, long before the establishment of Moghul sovereignty in India, Islam had already illumined the world with the resplendent glory of her piety, civilization and culture. In India there is a great outcry at the present moment about the necessity of unity between Hindus and Mussalmans. But it does not seem likely that there will be any real cordiality between these two sister communities so long as either is ignorant of the history of the other. It is necessary for both to know that they are the twin children of the same motherland and that they both have a glorious history of their own. To neglect it will be a flouting of the clear indication of the will of Providence and can only be a source of evil and misfortune for India.

The history of Islam is so vast and extensive that it is impossible, within the limited life-time of an individual, to make a thorough perusal of the subject. Few among us can have either the

resources or the extensive study that is required in order to bring together and digest the vast mass of material strewn over thousands of books written by thousands of authors in a hundred different varieties of speech and tongue. But in this age of expansion and at this critical epoch in the life-time of our nation, there arose in my mind a strong desire to write a brief but complete and adequate History of Islam. Hence the issue of this work, in the compilation of which I have spared no pains and effort.

I have divided my History of the Islamic world into several chapters. In the first, I have included an account of the early Caliphs as well as of the Abbasid and Omayyad dynasties. In the second, I have given an account of the various Islamic kingdoms of the world, as for instance, the rise and fall of the Sasanids, Samanids, Ghaznevids and the other dynasties of Persia, of the Fatimid and Mameluke dynasties of Egypt, the establishment of the Ottoman Empire in Turkey, and the establishment of the Pathan and Moghul dynasties in India. How

Islam came to be introduced in the different countries of the world, the present strength of the Islamic population in such countries and kindred topics form the subject-matter of the third chapter. The fourth chapter gives a short description of the various races dwelling on the earth, and the last chapter addresses itself chiefly to the question of Europe's spiritual and intellectual indebtedness to Islam.

At the end of the book have been given genealogical tables of the various Islamic dynasties that have at different times held sway upon the earth.

Islam dispelled the darkness of ignorance from Arabia by the intrinsic superiority of its truth and gradually extended its dominion to Persia, China and Mongolia in the east, to Syria and Asia Minor in the north, to Egypt, Tripoli, Morocco, Spain and Portugal in the west and to Ceylon and Java in the south. No state can endure, no sovereignty can flourish, upon the basis of physical force alone. It is true that fierce non-Muslim Moghuls like Chingiz Kan had succeeded from time to time in establishing a

vast empire in Central Asia ; but their empire did not last in the line of their successors. On the other hand, a religion which has maintained its power intact for over a thousand years, a people which has spread over every corner of the globe—such a religion and such a people must surely be upheld by Divine inspiration and strength ! The power which has enabled Islam to overcome the barriers of sea, river and mountain and to spread from continent to continent—that power will surely continue to uphold it and to communicate everywhere the blessings of the true faith !

The following is a list of some of the various authorities consulted in the compilation of this work :—

1. The Historians' History of the World
2. The Encyclopædia of Islam
3. Dictionary of Islam
4. The Mohammadan Dynasties (Lane-Poole)
5. History of Persia (Sykes)
6. A History of Egypt (Breasted)
7. The Caliphate, its rise, decline and fall (Muir)
8. The Muhammadan World of To-day (Arnold)

9. Short History of the Saracens (Ameer Ali)
10. Contribution to the History of Islamic Civilization (Khuda Baksh)
11. History of Civilization (Guizot)
12. Mulhalls' Dictionary of Statistics.
13. The Origin of the Islamic State (Hitti)
14. The Caliph's last heritage (M. Syldes)
15. Elphinstone's History of India
16. Rauzatus Safa (Abu Khawand Shah)
17. Shahnama (Firdausi.)
18. Tawrikh-i-Iran
19. Firishta
20. Ibn-i-Khuldun.

"The History of the Muslim World" has been written with considerable labour, in the hope that it will be useful to those who care to know what are the leading principles of thought that move and guide one-fifth of the great human family on the surface of the earth.

In conclusion I must gratefully acknowledge the very valuable assistance received from Prof. J. L. Bannerjee M. A., B. L., M. D. C., in the matter of the translation of the book from its original in Bengali.

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Calcutta,
April, 1931.

Author

Table of Contents

CHAPTER I

Ancient History	1
Ancient Civilization—Arabia	...	...	4
" " Egypt	...	...	6
" " Asia Minor	...	...	7
" " Babylon	...	...	11
" " Mesopotamia	...	...	14
" " Phœnicia	...	...	14
" " Carthage	...	...	16
The Early Caliphs :—			
Abu Bakr	...	...	19
Omar	...	...	29
Osman	...	...	39
Ali	...	...	44
End of the Early Caliphate	...	...	50
The Early Caliphs—their simplicity	...	...	51
Administration of the Caliphs	...	...	59
Jihad or Holy War	...	...	67
Jizia or Capitation Tax	...	...	67

Compilation of the Quran ...	...	71
The first beginnings of Monarchy		
The Omayyads :—		
Muawiya	...	78
Hussain	...	83
Kerbala	...	86
Yazid	...	91
Muawiya II	...	95
Merwan	...	98
Abdul Malik	...	96
Walid I	...	99
Sulaiman	...	101
Omar II	...	102
Yazid II	...	103
Heysham	...	103
Walid II	...	106
Ibrahim	...	106
Merwan II	...	106
End of the Omayyad Dynasty	...	108
The Abbasids :—		
Abul Abbas	...	111
Abu Jaafar Al Mansur	...	113

Mahdi	...	...	115
Hadi	...	...	116
Harun-al-Rashid	...	...	116
[The Alid Dynasty ]	...	...	120
Amin	...	...	120
Abdullah-al-Mamun	...	...	120
Mutasim	...	...	122
Wasiq	...	...	123
Mutawakkil	...	...	123
Muntasir	...	...	124
Mustain	...	...	124
Mutazz	...	...	125
[The Tulun Dynasty ]	...	...	126
Muhtadi	...	...	126
Mutamid	...	...	126
Mutazid	...	...	128
Muktafi	...	...	129
Muqtadir	...	...	130
Qahir	...	...	132
Razi	...	...	132
Muttaqi	...	...	133
Mustakfi	...	...	134
[The Buwayhid Dynasty ]	...	...	135

Muti	...	...	137
[The Fatimid Dynasty ]	...	...	138
[The Ayyubid Dynasty ]	...	...	139
Qadir	...	...	140
Qaim	...	...	140
Muqtadi	...	...	142
Mustazhir	...	...	143
Mustarshid	...	...	143
Rashid	...	...	143
Muktafi	...	...	144
Mustanjid	...	...	144
Mustadi	...	...	144
Nasir	...	...	145
Zahir	...	...	146
Mustansir	...	...	146
Mustasim	...	...	146
The End of the Abbasid Dynasty	...	...	146
The Seljuks	...	...	148
The Turkish Khilafat	...	...	152
Administration of the Abbasids	...	...	162
Pursuit of knowledge in Mediæval Islam			166
The genius of Muslim ladies	...	...	172
The liberality of Islam	...	...	173

The use of physical force in Christianity		185
The Crusades :—	...	188
The First Crusade	...	196
The Second Crusade	...	198
The Third Crusade	...	200
The Fourth Crusade	...	203
The Fifth Crusade	...	204
The Children's Crusade	...	205
The Sixth Crusade	...	205
The Seventh Crusade	...	206
The Eighth Crusade	...	207
The Ninth Crusade	...	208
The true Character of the Crusades	...	210
Results of the Crusades	...	215

CHAPTER II

The Various powers of the World :—		
The Achaemenian Dynasty	...	217
The Greek, Roman & Parthian kings	...	220
The Sasanid Dynasty :—	...	226
Ardashir	...	227
Shapur I	...	228

Hormuzd I	...	...	228
Bahram I	...	...	228
Bahram II	...	...	228
Bahram III	...	...	228
Narseh	...	...	228
Hormuzd II	...	...	228
Shapur II	...	...	228
Ardashir II	...	...	229
Shapur III	...	...	229
Bahram IV	...	...	230
Yazdegard I	...	...	230
Bahram V	...	...	231
Yazdegard II	...	...	231
Hormuzd III	...	...	232
Piroz	...	...	232
Balash	...	...	233
Kobad I	...	...	233
Nausherawan or Khasru I	...	...	234
Harmuzd IV	...	...	236
Khasru Parvez or Khasru II	...	...	237
Kobad II	...	...	240
Ardashir III	...	...	240
Yazdegard III	...	...	240

End of the Sasanids	...	...	242
Arab Dominion	...	...	243
The Samanids in Persia	...	...	244
The Daylam Dynasty	...	...	245
The Early Moghuls	...	...	247
Chingiz Kan	...	...	248
Halaku	...	...	252
Timur	...	...	254
Independent Persia	...	...	258
The Safavi Dynasty	...	...	258
End of the Safavi Dynasty	...	...	263
Nadir Shah	...	...	266
The Zend Dynasty	...	...	280
The Kajar Dynasty of Persia	...	...	281
The daily routine of the Persian Sovereign			284
The administrative divisions of Persia	...	...	286
Modern Persia	...	...	288
The Persian Language	...	...	291
Afghanistan :—	...	...	292
Former territorial division	...	...	293
Kabul	...	...	293
Kandahar	...	...	293
Seistan	...	...	293

Herat	...	...	293
Hazaristan	...	...	293
Turkestan	...	...	293
Badakshan	...	...	294
Wakas	...	...	294
Kafiristan	...	...	294
The Afghan people	...	...	294
Ancient History	...	...	296
The Samanids in Afghanistan	...	...	297
The Ghaznevi Dynasty :—	...	...	299
Mahmud	...	...	300
Mahmud's Successors	...	...	309
The Ghorî Dynasty	...	...	314
Modern Afghanistan	...	...	319
Amanullah	...	...	325
[Turkestan ]	...	...	327
The Seljuk Turks	...	...	328
Founder of the Seljuk dynasty	...	...	330
Tughril Beg	...	...	331
Turkey :—	...	...	336
Osman	...	...	339
Orkhan	...	...	342

Murad I	...	...	344
Bayezid I	...	...	345
A Period of anarchy	...	...	347
Muhammad I	...	...	348
Murad II	...	...	348
Muhammad II	...	...	349
Bayezid II	...	...	351
Selim I	...	...	352
Sulaiman I	...	...	353
Selim II	...	...	355
Murad III	...	...	355
Muhammad III	...	...	355
Ahmad I	...	...	356
Mustafa I	...	...	356
Osman II	...	...	356
Murad IV	...	...	356
Ibrahim	...	...	356
Muhammad IV	...	...	356
Sulaiman II	...	...	357
Ahmad II	...	...	357
Mustafa II	...	...	357
Ahmad III	...	...	357
Mahmud I	...	...	358

Osman III	...	...	358
Mustafa III	...	...	359
Abdul Hamid I	...	...	359
Selim III	...	...	359
Mustafa IV	...	...	360
Mahmud II	...	...	360
Abdul Majid	...	...	360
Abdul Aziz	...	...	361
Abdul Hamid II	...	...	362
Muhammad V	...	...	363
Muhammad VI	...	...	363
The history of old Turkey	...	...	364
Modern Turkey	...	...	370
Mustafa Kamal Pasha	...	...	376
Egypt	...	...	380
Salahuddin	...	...	385
Moorish dominance in Europe	...	...	397
France	...	...	401
Muslim Rule in Spain	...	...	416
The Murabit Dynasty in Spain	...	...	423
The Muwahhid Dynasty in Spain	...	...	426
Portugal	...	...	433

India under Muslim Rule :—	...	436
The Slave Dynasty	...	436
The Khilji Dynasty	...	441
The Tughlak Dynasty	...	444
The Saiyid Dynasty	...	450
The Lody Dynasty	...	451
Concluding Remarks	...	453
The Indian Moghuls :—	...	454
Babar	...	455
Humayun	...	456
Akbar	...	457
Jahangir	...	458
Shah Jahan	...	459
Awrangzib	...	459
The later Moghul Emperors	...	462
[Bengal under Muslim Rule]	...	465

CHAPTER III

The spread of Islam in the various		
parts of the world	...	470
Aden	...	475
Persia	...	476
[Rise of the Sasanids]	...	480

[The Buwayhids in Persia]	...	482
[Islam in Persia]	...	483
[Sufism]	...	490
China	...	493
Afghanistan	...	500
Kabul	...	506
Herat	...	506
Baluchistan	...	508
Africa	...	509
Abyssinia	...	512
Morocco	...	512
Tripoli	...	513
Egypt	...	517
Fustat	...	522
Cairo	...	523
Syria	...	524
Rum	...	525
Palestine	...	526
Iraq	...	526
Baghdad	...	528
Basra	...	530
Damascus	...	530
Hedjaz	...	531

Jerusalem	...	...	532
Mesopotamia	...	...	535
Turkey	...	...	536
Siberia	...	...	540
Russia	...	...	540
Bulgaria	...	...	541
Rumania	...	...	541
Bosnia and Harzegovina	...	...	541
France	...	...	542
Spain	...	...	543
Cordova	...	...	546
Granada	...	...	548
Crete	...	...	549
Cyprus	...	...	549
England	...	...	550
America	...	...	557
India	...	...	558
Further India	...	...	561
Ceylon	...	...	561
The Deccan	...	...	562
Hyderabad	...	...	563
Bhopal	...	...	564
Bihar	...	...	566

Delhi	...	...	566
Bengal	...	...	567
Pandua	...	...	571
Dacca	...	...	574
The Malaya Archipelego	...	...	575
Sumatra	...	...	576
Java	...	...	576
[Cause of the rapid spread of Islam ]	...	...	578
[Classification of Muslims ]	...	...	580
[Muslim population ]	...	...	581

CHAPTER IV

A brief account of nations :—

The Arabs	...	...	585
The Hebrews	...	...	588
The Phœnicians	...	...	590
The Babylonians	...	...	592
The Assyrians	...	...	592
The Canaanites	...	...	592
The Carthaginians	...	...	593
The Greeks and Romans	...	...	595
The Franks	...	...	596
The Gauls	...	...	597

The Goths	...	...	597
The Britons	...	...	598
The Copts	...	...	600
The Egyptians	...	...	601
The Syrians	...	...	601
The Huns	...	...	602
The Scythians	...	...	602
The Kipchaks	...	...	603
The Kurds	...	...	603
The Moors	...	..	604
The Parsees	...	...	604
The Persians	...	...	604
The Safavis	...	...	604
The Tartars	...	...	605
The Moghuls	...	...	606
The Turcomans	...	...	606
The Seljuks	...	...	607
The Osmanli Turks	...	...	608
The Afghans	...	...	611
The Baluchis	...	...	612
[The Vedas ]	...	...	612
Hindus, Buddhists and Jains	...	...	614
The Sikhs	...	...	621

The Japanese	622
--------------	-----	-----	-----

CHAPTER V

Europe's indebtedness to Islam	...	626
Islam, the fount of Civilization	...	632
Invocation	...	646

Appendices

Appendix I

Population of the World	...	1
Muslim population of the World	...	2
Muslim population of Asia	...	2
" " " Europe	...	3
" " " Africa	...	3
" " " America and Australia	...	4
Distribution of Muslim population in the world	...	6

Appendix II

Muslim Ruling Dynasties	...	7
-------------------------	-----	---

Appendix III

Hazrat Adam to Hazrat Muhammad	...	8
--------------------------------	-----	---

File to Hazrat Muhammad	...	9
Omayyad Dynasty	... ..	12
Imam Dynasty	... ..	13
Abbasid Dynasty	... ..	14
Dynasties that reigned in Muslim Spain		17
Omayyad Dynasty	... ..	17
Muslim Amirs of Seville	... ..	19
Muslim Caliphs & Amirs in Granada	...	19
Dynasties that reigned in North Africa		20
Aghlab Dynasty	... ..	21
Murabit Dynasty	... ..	22
Muwahhid Dynasty	... ..	23
Dynasties that reigned in Egypt & Syria		24
Abbasid Dynasty of Cairo	... ..	25
Fatimid Dynasty	... ..	26
Ayyub Dynasty	... ..	27
Bahri Mameluke Dynasty	... ..	27
Burji Mameluke Dynasty	... ..	29
Pashas & Khedives	... ..	30
Seljuk Dynasty	... ..	31
The Great Kan Dynasty	... ..	32
Zangi Dynasty	... ..	32
Ottoman Turks	... ..	34

XXX

Achæmenian Dynasty	...	...	36
Sasan Dynasty	...	...	37
Seljuk Turks	...	...	38
Saman Dynasty	...	...	42
Buwayhid or Daylam Dynasty	...	...	43
Safavi Dynasty	...	...	45
Afsharid Dynasty	...	...	46
Zend Dynasty	...	...	46
Abdali or Durrani Dynasty	...	...	47
Kajar Dynasty	...	...	47
Barakzai Dynasty	..	...	48
Ghaznevi Dynasty	...	...	49
Ghori Dynasty	...	...	50
Sultans of Delhi	...	...	51
Bahmani Dynasty	...	...	53
Timur Dynasty	...	...	55
Moghul Emperors	...	...	57
Governors & Kings of Bengal	...	...	59

Appendix IV

Various Muslim Dynasties and their reign	62
--	----

Appendix V

Line of Time	64
--------------	-----	-----	----

History of the Muslim World.

Chapter I.

Ancient History—History bears the most eloquent testimony to the greatness of nations. There is no counting of how many nations have arisen in the world and how many have come to an end. Most of them find no mention in History : she bears record only of those races and communities that have attained for themselves a high place in Politics, in Religion, in Social advancement. From a perusal of the world's history, we can realize the individual greatness of such races as the Greeks, the Romans, the Persians and the Arabs. They have achieved a high excellence in mental and spiritual training. The Jews—unable to achieve much in Politics—have left an imperishable name in the world of religious thought. Venerable prophets—such as

HISTORY OF THE MUSLIM WORLD.

Abraham, Isaac, David and Solomon—laid the foundations of Monotheism and thus brought about a revolution in the religious system of the ancient world. Our Prophet, the great Mohammed (on whose name be peace), reformed and overhauled this system of monotheistic faith and thus planted a seed of boundless potency in this world. The Theism which, in ancient days, had prevailed in Babylon and Assyria, has since his time spread over the whole East and West in an advanced, modified and developed form. A nation which has no history does not deserve to have its antiquities recalled. ISLAM, from the beginning of the world, has created the most wonderful History. The other religions of the world are all dimmed and eclipsed before it. It was the power of Religion which made the Caliphs of Islam an object of honour and reverence to the whole world and enabled them to upbuild the social and moral life of their

ANCIENT HISTORY.

subject nations. By encouraging the pursuit of knowledge and religion they were able to dispel darkness of ignorance from the minds of people ; they banished from the face of the earth the evils of atheism, scepticism and all barbarity ; and in their stead they initiated an era of everlasting peace and happiness. The History of Islam had been recorded before the printing press was invented and the use of paper known ; and that History, handed down from generation to generation over the chasm of thousands of years, has spread over hill and valley, over sea and plain, and now holds sway over all the countries and continents of the Globe. Verily, History is the truest standard of national advancement.

Historians say that the empires of Arabia, Egypt, Assyria and Babylon were established in very ancient times. Records of those races can be found even 3000 years before the birth of Christ.

HISTORY OF THE MUSLIM WORLD.

Ancient Civilization.—Arabia.

Arabia—The systematic and continuous history of the world begins from the time of the Israelites. In very ancient times the prophet Abraham preached his faith in Asia Minor. His son, the prophet Ismael, and their servants and retainers came and settled in the northern part of Arabia, and Ismael took in marriage a daughter of the tribe of Zorham on the banks of the Jordan. The work of preaching the faith was next taken up by the prophet Isaac, whose descendants in Christian history are known by the name of Israelites. From Hebrew history we know that the Israelites migrated from Mesopotamia to Palestine. Here they took up their permanent habitation and settled down to the occupation of agriculture.

Arabia had attained to a high degree of civilization, say, by the year 2000 B. C. The

ANCIENT CIVILIZATION—ARABIA.

south-western part of Arabia was at this time at the height of its greatness. We find that the Sabæans had made considerable progress in the pursuit of commerce. In fact there was no other nation in the world which was their equal in this respect. In the Old Testament it is mentioned that the ancient Greeks and Romans were indebted to them for their civilization. The culture and civilization of the ancient Arabs naturally extended its influence over other nations and people as well. Like the ancient Israelites and Sabæans, the Quraish also visited various places in the course of commerce—such as Damascus, Jerusalem, Gaza, Hira ; nay, they even crossed the Red Sea and went over to the other side. In course of time, they became richer and intellectually more powerful than the Bedouins. Incessant warfare having exhausted the Persians and Romans, the Arabs were able to triumph over them by the sheer force of true religion.

HISTORY OF THE MUSLIM WORLD.

alone. The different Roman provinces acknowledged, one after another, the supremacy of Islam.

Egypt. In Art, Industry, and Commerce the Egyptians had acquired a name for themselves from very ancient times. The fleets of Egypt sailed as far as the Red Sea. The Pyramids had been built in the very dawn of the ancient world. A military oligarchy held sway in Egypt even 2000 years before Christ. Afterwards, there was disunion among the feudal land-owners and the country was divided among a number of small states. The Arab Bedouins migrated from Asia Minor and settled down in this land. Modern Egypt was called Misrain by the Ancient Jews and Misr by the Assyrians. In point of fact, the two names meant the same thing—Misrain was only the dual of Misr. Misr was divided between two regions—the upper and the lower—and hence the use of the dual form. The name, Egypt, has been in use

ANCIENT CIVILIZATION—ASIA MINOR

since the time of the Copts. The kings of Egypt were distinguished by the title of Pharaoh. In the 13th century B. C. the king, Rameses II. made himself very powerful. His subjects looked upon him as very God and honoured and feared him accordingly. His assumption of Godhood was the real cause of difference between Moses and himself. The ancient Egyptians held the fact of their mortality always before their mind. They would have their coffins made even during their life. The corpses of dead emperors were preserved for ages with the help of wax, spices etc. These preserved corpses can still be seen in museums and are known as mummies.

Asia Minor. This peninsula is very famous in the history of the world. The ancient Arabs, Greeks and Phœnicians used to exercise their power with irresistible sway, west of the Euphrates. Adjacent places such as Babylonia,

HISTORY OF THE MUSLIM WORLD.

Assyria, Chaldæa and Susa were the cradle of Ancient History. Art, Civilization and Commerce first flourished in the valley of the Tigris and the Euphrates. This was known as the centre and headquarters of ancient civilization and progress. Here rose the great founders of the chief religions of the world and from here they sought to dispel the accumulated ignorance of ages and shew men the way to truth and light.

The year when Hazrat Adam first descended to Earth from Heaven marked the beginning of a new era called the era of *Habut*. He lived for 930 years, and his son for 912 years. Noah was born in the year 1056 of the *Habut* era and died in 1906. The great flood or Deluge occurred 350 years before his death. Abraham was born in the year 1987 of the *Habut* era. The tribe of the Quraish were descended from his son, Ismael, while the tribe of Israelites

ANCIENT CIVILIZATION—ASIA MINOR.

were descended from his son, Isaac. Jacob, the son of Isaac, was known by the name of Israel. His children or descendants are described in the Bible as Israelites. The dates given above agree with the chronology of the Old Testament. (Vide *Genesis*, Chapters 5 & 11.)

Through the intrigues of his brothers, Joseph, son of Jacob, was sold as a slave to a merchant proceeding to Egypt. In Egypt, he was purchased by a high official of the Pharaoh. The Pharaoh, pleased with his conduct and character, invested him with the rights and powers of government. Reports of Joseph's great charity and generosity spread in all directions. The starving Canaanites, arriving in Egypt, entreated him for help. They were accompanied by Joseph's brothers, and, by his consent, they were permitted to settle in Egypt. Gradually Jacob and his descendants also arrived in Egypt. In course of time

HISTORY OF THE MUSLIM WORLD.

there was tension of feeling between the children of Israel and the Egyptian natives, and thus the Israelites came to be oppressed by the Pharaoh. Moses who was prophet at this time received the divine command to save their lives from the oppression of the Pharaoh. Moses, followed by the Israelites, crossed the Nile and proceeded in the direction of Mount Sinai. The Pharaoh with his retainers and descendants was drowned in the Nile in attempting to pursue him.

Hazrat Moses (on whose name be peace), received the Commandments of God on the summit of Mount Sinai. The Commandments that came to him are inscribed in the sacred book called the Torah. Moses spent his time in building up the spiritual life of his disciples.

David was more occupied with affairs of justice and administration. The collection of his psalms is known under the title of "Zabur".

ANCIENT CIVILIZATION—BABYLON

Solomon who was the son of David, reigned for forty years and gained great name and fame for himself.

After Solomon, there were other prophets such as Samuel, Daniel, Jonas and Zakaria ; they all in their turn assisted in the spread of the true religion.

Babylon :—The civilization of Babylon is of great antiquity. Historians tell us that the early history of mankind was first built up in the valley of the Tigris and the Euphrates. This history was even far more ancient than the history of Egypt. The Hebrew Bible also bears testimony to the same fact. In the 16th century, B. C. Babylon was regarded as one of the most powerful countries in western Asia. Syria, Phœnicia and Palestine were all included within its confines. In course of time the Empire of Assyria rose in power while Babylon decayed and fell. In the history of Babylon we find

HISTORY OF THE MUSLIM WORLD.

records concerning the creation of the world, the occurrence of the Great Flood and of the reign of King Nimrod. During the reign of the 36th king of the Syrian dynasty, the people of Media and Babylon rose in rebellion, and accordingly, from the year 821 B. C. Babylon and Syria came to be regarded as separate kingdoms. Prior to this they had formed one empire. About the early history of the first kings of Babylon, we practically know nothing. A king known as Nabanassar ascended the throne about B. C. 747. After this the throne was occupied by King Nabopolassar. The latter's son known as Nabakalassar or Nebuchadnezzar reigned from B. C. 604 to B. C. 561. In the year 598 B. C. he set forth on an expedition against the kingdom of Judea, took possession of Tyre on the way and in the end reached Jerusalem. His father defeated an Egyptian army and had brought under his

ANCIENT CIVILIZATION—BABYLON.

subjection the whole vast tract of land extending from Asia Minor to Egypt. As the result of repeated military expeditions against Egypt, large numbers of captives taken in war had settled down in various parts of Mesopotamia. Nebuchadnezzar, with a force of ten thousand chariots, 120 thousand cavalry and 180 thousand infantry effected the destruction of various places such as Galilee, Samaria etc. The people of Judea having sided with the King of Egypt incurred the displeasure of Nebuchadnezzar and he ordered them to be slaughtered. Their sacred temple was accordingly plundered ; the poor farmers of the country deserted their lands and fled in all directions for fear of life ; and Nebuchadnezzar, pleased with this apparent success, started an expedition against Persia. Afterwards the men of Syria having acknowledged the supremacy of the Egyptian king at the latter's instigation, Nebuchadnezzar marched

HISTORY OF THE MUSLIM WORLD.

against Jerusalem and destroyed and plundered that city. Tyre and Egypt both fell after a siege lasting for fourteen years. In course of time the descendants of Nebuchadnezzar grew weak ; and the Persians, waxing strong, proceeded against them in B. C. 540, and defeated them in battle under the leadership of King Cyrus, and thus Babylon was included within the orbit of the Persian Empire.

Mesopotamia. Mesopotamia is a Greek word. It means the territory enclosed between two rivers ; and the name is commonly given to the region enclosed between the rivers Tigris and Euphrates. Mesopotamia was first included within the Assyrian, and afterwards, within the Babylonian Empire.

Phœnicia. Phœnicia is the name of an ancient territory stretching southwards from Syria between Mount Lebanon and the Mediterranean Sea. We know nothing about its ancient

ANCIENT CIVILIZATION—MESOPOTAMIA.

history. The inhabitants belonged to the Semitic tribe. Phœnicia is a group or congeries of several states and these were never welded together into one compact kingdom. Of them all, Tyre achieved great renown in the 13th century B. C.

In the 15th century B. C. the Phœnicians established a colony in the island of Cyprus. In the year 980 B. C. King Hiram the First fortified the city of Tyre, and in B. C. 608 King Nebo brought the whole of Syria under his subjection. In the year B. C. 538, during the reign of Hiram III, Cyrus, king of Persia, invaded Phœnicia and included it within the Persian Empire. In B. C. 532 Palestine and Syria also fell under the control of the Persians. The people of Phœnicia sent a navy to operate against Egypt for the assistance of Cambyses, King of Persia. The Persians triumphed in the year 496 B. C. ; but in B. C. 466, the

HISTORY OF THE MUSLIM WORLD.

Persian fleet was in its turn defeated by the Greeks. In B. C. 332, Alexander invaded Tyre. The fall of Tyre dates from this period. The city of Alexandria was now founded and took up its place ; and the Phœnicians lost the ancient glory of their nation. In the year B. C. 331, Phœnicia, Syria and Silicia were all included by Alexander the Great in one vast empire. Alexander died in B. C. 323. Thereafter Phœnicia was for sometime snatched away from the hands of the Greeks. In B. C. 287, it was reconquered by Ptolemy. In the year 67 B. C. the Seleucidæ brought Syria and Phœnicia under their control. In B. C. 63 Pompey reduced Syria into a Roman possession.

Carthage. It is said that Carthage was founded in the year 814 B. C. by Eliza, princess of Tyre. In B. C. 583 Carthage became independent. In B. C. 340, the Carthaginians were defeated by the Greeks. After this

ANCIENT CIVILIZATION—CARTHAGE

there was war between Rome and Carthage. In the year 253 B. C. a Roman fleet was shattered by tempest and the Carthaginians triumphed. Thereafter, under the leadership of Hannibal, the Carthaginians extended their dominions in Spain, and, by mutual consent, the river Ebro was fixed as the boundary line between the Roman and Carthaginian territories. In B. C. 206 the Carthaginians were finally and totally expelled from Spain by the Romans. Thereafter there was further struggle between Rome and Carthage in the course of which three famous battles were fought. This protracted and continuous struggle is known as the Punic war. As a result of this long-drawn conflict, Carthage, in the year 146 B. C., became included within the Roman Empire. In 697 A. D. Carthage was plundered again by a general of Abdul Malik, the Ommayyad Caliph.

HISTORY OF THE MUSLIM WORLD.

The History of the Early Caliphs.

The Spread of Islam. There are 230 millions of Mussalmans in the world at the present day. The Islamic religion was first preached in Arabia in the 7th century A. D. It was the influence of this great religion which formed the nomadic Arabic tribes into one great and mighty people. The indomitable energy and heroism of the Arabs enabled them to conquer such distant countries as Egypt, Palestine, Syria, North Africa and Persia and to extend their power from Spain in the West to the Indus in the East. In fact, within a hundred years from the death of the Prophet Muhammad, the empire of Islam exceeded in extent even the great empire of the Romans. Within this comparatively short period, Islam extended its influence over Syria, Persia, Asia Minor, North Africa and Spain. At the present day, Islam has found

THE HISTORY OF THE EARLY CALIPHS

admission into Russia, the islands off the western coast of India, in Australia, in Japan, in North America and even in England. The naturalness of Islam, its truth and purity are the causes of this phenomenal increase.

The Republic, 632 to 661 A. D.

Abu Bakr. First Caliph, 632-634 A. D.

News of the Prophet Muhammad's death caused panic and wide-spread consternation in the whole land of Arabia. At the time of his death, the Prophet had given no instruction about the appointment of his successor. Accordingly, dissensions broke out at once over the question of leadership. Abu Bakr, Omar, Osman and Ali were the four chief disciples of the Prophet, and each one of them was fit for

HISTORY OF THE MUSLIM WORLD.

leadership. In fact all of them became Caliphs in turn. Deep knowledge in the Shariyat (the law and traditions of Islam), power of judicious decision, and stainless character—these were the qualities, the possession of which decided the election of the Caliph. The great-hearted Abu Bakr was the wisest and most energetic of Muhammad's disciples and was deeply devoted to the Prophet. He had been the Prophet's constant companion and had submitted ungrudgingly to the oppression of the enemy. The Prophet's favourite wife, the lady Ayesha, was his daughter. On his death-bed the Prophet had often selected him to lead the congregation at public prayers and to deputise for him in the performance of religious and social affairs. Omar was admired and praised by everybody for his largeness of heart, his heroic valour and his skill in military leadership. He was unsurpassed in his zeal for the maintenance of the power and supremacy of Islam. Osman

THE HISTORY OF THE EARLY CALIPHS

was a devoted disciple and son-in-law of the Prophet. He had given ungrudgingly all his vast treasures for the spread and advancement of Islam.

Ali was the first cousin of the Prophet and had married the Prophet's beloved daughter, Fatima. He also possessed excellent qualities and was the living embodiment of religion and piety. Islam had profited largely by his valour and military skill.*

* There is difference between the Sunni and Shiah sects on the question of the Caliphate. According to Sunni writers, the term 'khilafat' means and includes the Caliphate of the first four Caliphs (the 'Rashedin' or true Caliphs as they were called) as also the Caliphates of the Ommayyad and Abbasid dynasties. But this is not admitted by the Shiahs. They are followers of Ali and refuse to acknowledge the supremacy of the first three Caliphs. In their opinion, it is an essential qualification for the

HISTORY OF THE MUSLIM WORLD.

The chief men of Medina assembled to decide as to which one of the above four should be entrusted with the responsibility of the Caliphate. It was first proposed that the leadership of Islam should be determined by election and not by the claims of hereditary descent. Finding there was acute controversy over this question,

Caliphate and even for the Imamate (i. e. leadership in prayer and worship) that one must be a descendant of Ali and Fatima, besides possessing deep knowledge in Shariyat and Ma'rifat. They regard Ali as entitled to the highest honours for the following reasons :

1. Ali was the first to embrace Islam.
2. He was the nearest agnatic relative of the Prophet.
3. He was the Prophet's son-in-law.
4. The Prophet himself (in their opinion) had designated Ali as his next successor.

THE HISTORY OF THE EARLY CALIPHS

Omar advanced and declared Abu Bakr as the Prophet's successor on the ground that he had been the Prophet's dearest and most faithful disciple. Most of the assembly having followed this example, Abu Bakr was unanimously chosen as the leader of Islam. He refused to accept any royal title for himself and contented himself with the style and appellation of Caliph meaning Deputy or Regent. After the election he addressed the whole assembly and said : "I am not the best and greatest among you ; I shall depend in every matter upon your counsel and assistance ; support me if I act well and correct me if I make mistakes. To tell the truth to a person commissioned to rule is a mark of loyalty : to suppress truth is treason. The strong and the weak, both are equal in my eyes ; and both will receive justice at my hands. You will honour me so long as I honour God and his Messenger ; and I shall be entitled to receive

HISTORY OF THE MUSLIM WORLD.

your allegiance if I observe the laws and rules of the Prophet."

Immediately before his death the honoured Prophet had given direction that a military expedition should be sent against Syria for the murder of a Muslim ambassador. In order to fulfil his desires Abu Bakr sent an army against that country. At this time Heracleus, Emperor of Constantinople, was the master of Syria. This large, prosperous and fertile tract of land was well adorned with a series of strongly fortified towns. The food-supply of Arabia was derived from this land. It was famous for plenty and abundance. When the Caliph ordered all Mussalmans to join in this expedition, people flocked in crowds from different parts of Arabia. The array of soldiers having made ready to start, the Caliph gave them the following instructions :—

"Never transgress the law of right dealing ;

THE HISTORY OF THE EARLY CALIPHS

never mutilate corpses under a feeling of revenge ; never destroy the date palm or provision for man or beast ; and never oppress any shaveling monk of the Christian faith if he pleads submission. Advance in the name of God and He will protect you from fear of the sword and pestilence." The general Osama reached Syria at the head of his troops and returned victorious, B. C. 632.

Many had cast an eye of greed upon the fertile region between the rivers Tigris and Euphrates. The northern portion of this land was known as Mesopotamia while the southern or lower portion (including Babylon and Chaldæa) was known by the name of Iraq-i-Arab. The region east of the Tigris was known as Iraq-i-Azam. Iraq, Mesopotamia, modern Persia, Bactria, the small principalities of Central Asia, the territories on the western frontier of India were all at this time under the domination

THE HISTORY OF THE MUSLIM WORLD.

of the Persian Emperor. A separate army was sent for the conquest of Iraq under the leadership of the great general, Khalid. Khalid first conquered the kingdom of Hira and levied an annual tribute of 70 thousand gold coins upon the country. This was the first time when the Arabs levied tribute upon a foreign land. The Persian soldiers tried their best to offer resistance to the Mussalmans, but they failed in their attempt. Fort after fort, city after city fell under the control of Khalid. The booty captured in war was sent to Medina on the back of camels. Meanwhile the conquest of Syria not having been successfully achieved, the Caliph appointed Khalid as the chief generalissimo for that region also ; and gave orders to proceed there soon. Accordingly Khalid entrusted the work of conquering Arabia to others and himself proceeded with irresistible force against Syria. In A. D. 634, he stormed

THE HISTORY OF THE EARLY CALIPHS

the strongly fortified town of Basra. The citizens submitted after a great struggle ; and from Basra Khalid proceeded to the conquest of Damascus. The Roman soldiers fought with extreme valour and heroism but were unsuccessful in spite of all their efforts. In the end Damascus too fell into the hands of the Arabs ; it was occupied on the 12th day of Jamadi II in the 13th year of the Hijra era.

After reigning for two years and a half, Abu Bakr died on the 23rd of August, 634 A. D. His corpse was buried immediately beside the tomb of the Prophet. Abu Bakr had been younger by three years than the Prophet. He was once a rich and successful merchant of Mecca. Many are of opinion that he was the first disciple of the Prophet. He was extremely pious and accomplished with many virtues. His attachment to the Prophet was deep and unshaken. He had never the least doubt about

THE HISTORY OF THE MUSLIM WORLD.

the Prophet's being a messenger from heaven. Whatever the Prophet might say, he accepted it at once as gospel truth. For the sake of Islam, there was no sacrifice which he was not prepared to undergo. Out of his boundless wealth, he took only a small portion with him when leaving for Medina. In the midst of the most fearful danger, he had ever supported the cause of the Prophet ; and in spite of tyranny and persecution he had never left the side of the Prophet while others migrated to Abyssinia. Though not a great military leader himself, he was the Prophet's companion in most of his battles ; and in every detail of life and conduct he followed the example of the Prophet in deed and speech. Before embracing Islam, he had exercised considerable influence among the Quraish ; and by virtue of his intelligence he had become an object of honour to the people of Mecca. Like the blessed Prophet, he too was satisfied with the

THE HISTORY OF THE EARLY CALIPHS

most simple habiliments. He discharged the duties of administration with the utmost skill and efficiency ; and the good of the public was the only object of his endeavours.

Omar. (634 to 644 A. D.)

Prior to his death, Abu Bakr had expressed the wish of appointing Omar as his successor. Thereupon Omar had replied, "Save me from this fearful responsibility. I do not want office." To this, Abu Bakr rejoined, "You may not want office, but the office wants you." Ali, Ayesha and all others approved of this proposal, and the election went off by unanimous consent. The special rise of Islam dates from the reign of Omar. He was as strong in the strength of character and morality as he was a righteous judge and a most efficient man of affairs. The beautiful land which stretches northwards from

THE HISTORY OF THE MUSLIM WORLD.

Palestine was known as Syria among the Romans and as Barro-Sham or simply Sham among the Arabs. It has been said before that Abu Bakr was the first to send troops against Syria. The Romans far from being discouraged by this, began to gather strength for themselves. The Roman Empire at this time was vast and most powerful ; and the resources of the Mussalmans seemed to be utterly inadequate in comparison with their strength. The Roman Emperor Heracleus himself confronted the invaders and devised various means for their destruction. For two months the armies waited expectantly, and in the end Omar sent for Khalid, son of Walid to leave Chaldæa and lead the expedition against Syria. The Romans were completely defeated in the battle of Yermuk in the year 636 A. D. The general, Khalid, put large numbers of Roman soldiers to death, and it is said that some among the troops were drowned in the bed of a river. Omar did not approve of this cruelty

THE HISTORY OF THE EARLY CALIPHS

of Khalid, so he dismissed Khalid from the chief command and appointed Abu Obeyda in his place. Fighting under the leadership of Abu Obeyda, Khalid successively conquered and occupied Aleppo, Damascus and other cities and regions. At last the Mussalmans proceeded against Antioch which was the capital city of the Roman Empire in the east. Here too, the Romans were defeated ; and after this the Moslem army conquered Palestine under the leadership of Amr. The Roman Governor of the place attended by a large army reached the outskirts of Jerusalem, but the Romans were defeated again and took refuge in Jerusalem. The chief priest of Jerusalem sued for peace, but he refused to surrender the city except to the Caliph in person. Accordingly, Omar, alone and without ostentation, reached a place called Zabia. There he was met by representatives sent by the chief priest of Jerusalem. Omar

THE HISTORY OF THE MUSLIM WORLD.

gave them full liberty of religious worship and at the same time restored their churches on condition of paying a nominal rent.

In A. D. 638, the Romans prepared again for battle. Heracleus once again sent a vast army against Syria, and once again they were defeated at the hands of the Mussalmans. After this, for several centuries Syria continued to be under the control of the Caliphs. The Mussalmans next turned their attention to the work of building up a navy. The Roman fleet was unable to confront them in battle. One after another, the islands of the Grecian Archipelago fell into the hands of the Mussalmans. The Romans had received a good deal of help from Egypt at the time when Syria was invaded. Accordingly Omar sent an expedition against Egypt under the leadership of General Amru. The local inhabitants were dissatisfied with the conduct and character of the Romans and they

THE HISTORY OF THE EARLY CALIPHS

were eagerly waiting for a revolution. The Romans abandoned Egypt and took refuge in the fort of Alexandria. After a siege lasting for sometime, Egypt, with the exception of Alexandria, and extending as far as the border of Abyssinia, fell under the sway of the Mussalmans in A. D. 640. The Mussalmans treated the agricultural and farming population of the province with great lenity. Instead of confiscating their lands, the Mussalmans made proper arrangements for water-supply and drainage, and re-excavated the canal which connected the Mediterranean and the Red Sea. In former times, there was a narrow channel leading on from the river Nile to the border of the Red Sea. Up till the third century A. D. this channel was navigable. But gradually it had narrowed and become unfit for navigation. The channel was broadened by Amru and was used for the purpose of conveying goods and merchan-

HISTORY OF THE MUSLIM WORLD

dise from Egypt to Hedjaz. It is this same channel which is now known as the Suez Canal.

The Coptic Christians of Egypt belonged to the Jacobite Sect. The Mussalmans treated them with great civility and kindness. Later on a battle was fought once again between the Romans and the Mussalmans and Alexandria was occupied by Amru. The Mussalmans then removed their capital from Alexandria to a place called Fostat on the right bank of the Nile.

War went on simultaneously over the whole extent of territory from Egypt in the West to Syria in the North and Persia in the East. The Persians, defeated and helpless, had to fall back upon their own capital city. At about this time, Bagdad also fell under the sway of the Mussalmans. The Persian Emperor, Yezdegard the Third, sent a powerful army in order to drive out the Mussalmans from all his dominions. In the year 637 A. D. in the great battle of

THE HISTORY OF THE EARLY CALIPHS

Kadisia, thirty thousand Persian soldiers were killed together with their general. The rest saved themselves by flight. But in this great battle, seven thousand Arab soldiers also had to lose their lives. As a result of this battle, a large number of forts and cities belonging to the Persians fell into the hands of the Mussalmans. The Arabs crossed the Tigris and occupied the Persian capital, Madain. Such enormous treasure fell into the hands of the Mussalmans as the result of this great victory that 900 camels were required to convey even one-fifth of it to Medina. The rest of the treasure was divided equally among the sixty thousand soldiers of the army. As the result of such distribution, twelve hundred silver dirhams fell to the lot of each single soldier. Madain proving unfavourable to the health of the army, the Mussalmans built a new city at Kufa where they began to dwell. After this, in the year 641

HISTORY OF THE MUSLIM WORLD

A. D. the Persian Emperor again confronted the Mussalmans with a vast army at Nehawand. Once again the Persians were completely defeated, their Emperor fled, and more than one hundred thousand Persian soldiers lost their lives. In the result the Persian Empire was totally annihilated ; and at last the Mussalmans took possession even of the provinces of Hamadan and Azerbaijan.

In the 10th year of Omar's reign a certain Persian slave lodged complaint against his master before the Caliph. The Caliph rejected the suit on the plea that it was groundless. Dissatisfied with this judgment, the wretch entered the mosque at the time of prayer and gave a fatal wound to the Caliph. As a consequence of this wound, Omar died in A. D. 644. Egypt, Syria, Palestiene, Iraq, Mesopotamia and Persia fell under Mussalman control during his time. Omar extended the Mussalman Empire from

THE HISTORY OF THE EARLY CALIPHS

the Nile on one side to Persia on the other. Islam spread everywhere and in all directions under his rule. He founded no less than fourteen thousand mosques in his dominions. The Diwan or Finance Department which he organized is deserving of special mention. He made provision for the payment of allowances to the *Ansars* and the *Muhajirins* according to their circumstances in life, while the booty captured from conquered countries was divided among the victorious generals. The *Hijri* Era was first inaugurated by Omar. Even the poorest and meanest of his subjects had access to the Caliph. Mighty ruler and conquerer as he was, he never felt the least hesitation in going out alone at night in order to observe the condition of his subjects. The Caliph organized a well-regulated Military Department and set up separate armies for the provinces of Kufa, Basra, Jordan and Palestine. In these provinces all men of military age were

HISTORY OF THE MUSLIM WORLD

liable to be called upon for service. Elsewhere, soldiers were recruited according to needs of the time and circumstances of the country. The armies of Abu Bakr consisted only of the *Mumin* or the faithful, while the far-sighted Omar recruited from all classes of men for his armies, without distinction of friend or foe.

By this time the Ommayyads were growing in power and influence in the city of Medina. Since the death of the Prophet, they had looked with an evil eye upon the Hashemite family. In particular, their efforts were always directed towards the attainment of the Caliphate. Hence, after the death of Omar, disputes went on for several days about the election of the new Caliph. Omar at the time of his death had appointed none as his successor ; but in order that the election might be smoothly managed, he had chosen a Council consisting of six of the closest companions of the Prophet and had fur-

THE HISTORY OF THE EARLY CALIPHS

ther given indication that the Caliph should be selected, if possible, from between Osman and Ali.

A proposal was made that the new Caliph should be required to follow the Quran, the traditional sayings of the Prophet, and the rules laid down by the preceding Caliphs. Ali refused to accept the last condition but Osman complied, and accordingly, in the year 644 A. D. he was appointed Caliph in the 70th year of his age.

The Third Caliph, Osman. 644 to 656 A. D.

In A. D. 648, the Caliph Osman directed Abdullah-bin-Amir, Governor of Basra, to bring under subjection the people of Fars. Abdullah subdued the rebellion in that province and returned to Basra. Two years later, the Caliph dismissed Walid-bin-Atiba from the

HISTORY OF THE MUSLIM WORLD

governorship of Kufa and appointed Saad-bin-Abul Aas in his place. This general passed right through Persia with his soldiers and penetrated as far as Tabaristan. He was accompanied by Hassan and Hossain, the two sons of Ali. With the help of these two he extended his sway as far as Astrabad, on the edge of the Caspian sea, and preached there the faith of Islam. In 651 A. D., Abdullah-bin-Amir was sent with another batch of troops to Kamran and Khorasan. His general, Hanif-bin-Kias conquered and occupied such places as Seistan, Kohistan and Nishapur. On the way he was joined by the king of Tus. After this, Herat, Ghor, Juristan, Merv and Balkh were occupied by the Islamic army ; and then Abdullah reached Mecca with his troops after entrusting the government of Khorasan to Kias, son of Hassan, the government of Merv and Nishapur to Hanif, son of Kayem and the government of Ghor and Juristan to

THE HISTORY OF THE EARLY CALIPHS

Khalid, son of Abdullah. In 652, Abdur Rahman, son of Rabeya, was sent back to preach the Islamic faith in Persia ; but he was killed with all his troops. After this, a Persian Amir named Karun led an expedition against the new Muslim provinces with an army of forty thousand men, but he was defeated by the general of Hanif.

During the reign of Osman also the Muslim empire continued to expand ; the Mussalmans completed their conquest of Mesopotamia, Persia, Ispahan and even occupied a certain portion of the territory of Khorasan. The Persian Emperor fled from place to place for fear of his life. At last, deserted by his troops and attendants, he fell a prey to death.

The Caliph Osman gave proof of the bias and partiality of his nature by giving the bulk of official appointments to his relatives and kinsmen from Mecca. There was grave dissatisfaction among the people of Medina at this kind of conduct.

HISTORY OF THE MUSLIM WORLD

He appointed his nephew, Abdullah, as Governor of Egypt in place of Amru. Taking advantage of this opportunity, Constance, son of the Emperor Constantine, sent a large and powerful navy in order to reconquer Egypt. In fact the troops of the Emperor succeeded in their object with the help of the Greek inhabitants of Alexandria. On hearing of this news the Caliph sent Amru once again as Governor of Egypt. When Amru arrived there, a terrible battle took place between the Greeks and the Mussalmans. By the display of super-human bravery and heroism Amru succeeded in the reconquest of Egypt ; but shortly after, the Caliph sent Abdullah once again as Governor of Egypt. On this occasion, Abdullah gave proof of great courage and heroism. He conquered as far as Tripoli and gained much treasure by an attack on Nubia. Meanwhile the Amir Muawiya, with the help of his war-vessels, was conquering one after an-

THE HISTORY OF THE EARLY CALIPHS

other various places on the eastern sea-board and the Mediterranean. After conquering the islands of Rhodes, Cyprus and Andros, he invaded and plundered Crete, the island of Malta and even the harbour of Constantinople. All this meant a great accession of power for Muawiya. But the people of Medina, remembering the cruelty of Muawiya's mother towards the Mussalmans during the life of the Prophet, looked upon him with great displeasure, and with the help of the Bedouins they strove hard to remove him from office.

Various charges began to be brought against the Caliph, viz., that he appointed incompetent men to hold high offices in the State and that he made a lavish and unjust use of the public wealth. The enemies of the Caliph affected to regard a man named Merwan as the cause of all these troubles and demanded that the Caliph should surrender him into their hands. The

HISTORY OF THE MUSLIM WORLD

Caliph rejected their proposal whereupon he was slain by men of the hostile faction. At the time of his death, he had reached 82 years of age and had held the sceptre of Caliph for something like 12 years.

The Fourth Caliph, Ali. 656 to 661 A. D.

After the death of Osman, Ali, Zubair, Talha and Muawiya each became candidate for assumption of the Caliphate, but the majority of the people of Egypt, Kufa, and Arabia supported the cause of Ali on the ground that he was the most suitable candidate in every respect and that his claims were undoubtedly the highest. Accordingly Ali was declared as the Caliph. He dismissed the Governors of Kufa, Syria and Egypt and appointed new administrators in their places. But the new Governors mostly proved unsucces-

THE HISTORY OF THE EARLY CALIPHS

ful and great disorder and confusion took place in various parts of the Empire. In order to find a remedy for these disorders, Ayesha together with Zubair, Talha and several of the rebel leaders proceeded to Basra with a view to interview the Caliph. But through the intrigues of conspirators a fierce conflict broke out between the men of the two parties. Talha and Zubair were killed in the course of this conflict and Ayesha surrendered herself to the Caliph who treated her with the greatest honour and respect. After the close of the battle, the Caliph appointed a man of his party as Governor of Basra and himself proceeded to Kufa where he established his capital at the urgent entreaty of the people of the locality.

By this time the rule of the new Caliph had spread over the whole of Persia and Egypt and over all Arabia with the exception of Syria.

Muawiya, Governor of Syria, was rich in

HISTORY OF THE MUSLIM WORLD

resources of men and money. But the Caliph, Ali, was not to be deterred by such considerations and launched upon an expedition against him. Muawiya was defeated in battle and sued for peace ; but peace could not be concluded for a variety of reasons. The Caliph, however, was unwilling to shed the blood of a fellow-believer and so retraced his steps from Syria. Afterwards in A. D. 660 the dispute between the Caliph and Muawiyah was settled, and the Muslim Empire was divided into two halves—the Eastern and the Western. One of these halves remained under the control of Ali while Muawiyah sent an army to Egypt and brought it under his sway. Next he invaded Arabia and brought Mecca, Medina and Yemen under his control. Finding that his authority was daily on the wane, the Caliph prepared once again for the invasion of Syria with an army of sixty thousand men ; but just about this time twelve thousand of Ali's men deserted his side

THE HISTORY OF THE EARLY CALIPHS

and took up the cause of the enemy. These rebels are known by the name of Kharijīs. The Kharijīs did not admit that the Caliph could be selected only from the Quraish. Rather they held that any one would be entitled to the honour who could discharge the duties of this high office adequately and with judicious wisdom. In the opinion of these people, none but the great God alone was entitled to receive allegiance from men. On the other hand, in free Arabia, every one would have the right to be elected as Caliph if considered fit and competent, and it would be proper and justifiable to depose him from sovereignty if he incurred the displeasure of the public. The Kharijīs were the extremists of Islam like the Wahabis of the 18th century. They penetrated far into the interior of Africa and brought the wild Berber tribes under their sway. In the year 661 A. D. they entered into conspiracy to kill Muawiya, Amru and Ali

HISTORY OF THE MUSLIM WORLD

himself. As a result of this conspiracy, Ali was seriously wounded while saying his prayers within the mosque. He survived for the brief period of three days only.

The mortal career of Ali came to an end in the 63rd year of his age, on the 26th of January, 661, after he had reigned as Caliph for a period of five years only. His tomb still exists at a place called Najaf at a distance of five miles from Kufa and is regarded as one of the holy places of Islam. Ali was most zealous in furthering the cause of education. In Medina he delivered lectures himself at the mosque on Logic, Philosophy, the Commentaries on the Quran and the Laws of Islam. He was mild and tender-hearted and was always liberal in helping the poor and those who were in distress. People took advantage of his free and forgiving disposition in order to further their own sordid self-interest.

THE HISTORY OF THE EARLY CALIPHS

Ali was one of the ten to whom the Holy Prophet had first communicated the gospel of Heaven and the after-life ; and he was also one of the six chief companions whom the Prophet mentioned on his death-bed. He had accompanied the Prophet in almost all his battles except those of Badr, Ohud, Khundak and Tabuk. At the time of the last battle he was, in the absence of the Prophet, entrusted with the government of Medina.

It was Ali who first advised Omar to begin reckoning the Islamic Era from the date of the Hijrat (i. e. the Prophet's migration from Mecca to Medina). Among the traditional sayings concerning the Prophet, 586 have come down from Ali ; and of these 44 have been regarded as authentic and unimpeachable by such commentators as Bukhari and Muslim. He was very pious and used to distribute his wealth among the poor. The earth

HISTORY OF THE MUSLIM WORLD

and the pleasures thereof had no attraction for him, and it was found that at the time of his death he left only 600 dirhams as the sum-total of his worldly wealth. Ali is designated by the Shiahs as Waliullah or the "Vicegerent of God." Among the Islamic Sufis (or repositories of spiritual wisdom) he occupies the foremost place.

The End Of The Early Caliphate.

After the death of Ali, his eldest son, Imam Hasan was elected as Caliph by the people of Kufa and the adjacent regions. Shortly after this, Iraq was invaded by Muawiya. Hasan was compelled to wage war against him, but the people of Kufa began to betray him at every step. Even the men who had solemnly promised to help him began to desert him and join the enemies' side. Heart-broken at this treachery, he concluded a treaty with Muawiya to the effect

THE EARLY CALIPHS, THEIR SIMPLICITY

that, he himself would retire from the affairs of the Government, that Muawiya would continue as Caliph for the term of his natural life, but that, at Muawiya's death, the Caliphate should revert again to the line of Ali. Thus, in the year 661 A. D., Muawiya became the sole sovereign of the Islamic empire. Hasan, with his family and followers, began to lead the life of a private citizen at Medina. But shortly afterwards he was poisoned through the machinations of his enemies. The capital which had been established by Ali at Kufa was transferred by Muawiya to Damascus.

The early Caliphs, their simplicity and freedom from luxury.

The early Caliphs used to live a most simple and unostentatious life. Upon this subject the following remarks may be usefully quoted from

HISTORY OF THE MUSLIM WORLD

"Al-Bayan." :—"The whole world unanimously admits that the Caliphs, in spite of their being masters of a vast empire, used to lead the humble life of poor and simple *dervishes*. They had no palace for their habitation and no splendid chamber or set of rooms to serve as their parlour. Their houses were in no way more comfortable than those of the middle classes, while, in their dress and the outer appurtenances of life, they were in no way distinguishable from the common folk of the country. They lived often in circumstances of the utmost poverty ; the garment which the Caliph Omar used to wear was patched in many places. They had no sentries at their gates, nor did they travel mounted on chariots and accompanied with splendour. Like ordinary people they would go everywhere on foot, and they never felt the least humiliation in doing their own marketing themselves.

'They were accessible to all, and every

THE EARLY CALIPHS, THEIR SIMPLICITY

one had the right of approaching them personally in order to make complaints. To defray the expenses of their domestic establishment, they were entitled to a poor monthly stipend of only thirty dirhams from the public chest. After discharging the administrative duties of sovereignty, they would remain absorbed in prayers at night, and in preparing themselves for the next world. This was their only point of distinction from the common people of the world. In patience, purity, self-sacrifice, meekness and the possession of a loving and forgiving disposition, they were models unto all. They conceded to everybody the right of freely criticising their actions and they refrained from striking or putting in confinement the meanest of their subjects.'

One dark night, Omar was walking along the streets of Medina. Involuntarily, in the dark, he happened to tread upon the foot of

HISTORY OF THE MUSLIM WORLD

another, whereat the latter cried out : "Are you blind ; can't you see ?" Omar begged his forgiveness at once and pleaded that he had not been able to see in the dark. The man recognized the Caliph and expressed regret for his mistake. But Omar stopped him and said, "No, you are right ; the fault is indeed mine." On another occasion Omar set forth on a tour through Syria. For subsistence on the way, he had a little powdered barley in a vessel of wood ; while for convenience of travelling he had a camel with him and was attended by a single servant. Sometimes the Caliph would ride on the animal and the servant would lead it by the rope, while at other times it was the servant who would ride and the Caliph would lead the beast by the rope. Wherever he heard complaints about oppression committed by his officials, he would stop at once and make provision for immediate redress. Arriving at his destination

THE EARLY CALIPHS, THEIR SIMPLICITY

he was received by the army with welcoming shouts of "Allaho-Akbar". Finding their Amir poorly dressed and accompanied by a single servant, they compelled him to mount a fine horse and put on a fine suit of clothes : and in this altered habit he proceeded to interview the Christians. But after he had advanced for some distance, he got down from the horse and said : "Bring me back my patched and darned garment again ; the wearing of this fine suit of clothes makes me feel proud. I have heard it said by the Holy Prophet of God that the man who has a particle of pride in him can never smell even the distant fragrance of heaven." It was the Caliph Omar who first promulgated the law that no Arab who was captured in battle or purchased for money should ever be reduced to slavery ; and that, unlike as among the Romans, there should be no sale of sons by fathers or of debtors by their creditors.

HISTORY OF THE MUSLIM WORLD

In the Middle ages, thousands of slaves both black and white were imported every year into the Islamic Empire. Large numbers of Turkish slaves were brought for sale to the bazaar of Bagdad from Turkestan, Central Asia and Fergana ; while hundreds of slaves used to be brought also from Africa, specially, Soudan. Many white slaves were also imported from Persia and Greece, while slavery prevailed also in such countries as Spain and Italy. In Rome the system of slavery continued to exist till the end of the 8th century. So it was not simply in Arabia but throughout the ancient world, whether eastern or western, that slavery prevailed during the Middle ages.

But Islam regarded emancipation of slaves as an act of merit ; Muslims believed that such emancipation was sure to be rewarded in the next world. It was one of the ordinances of the Holy Prophet that whoever set free a

THE EARLY CALIPHS, THEIR SIMPLICITY

single Muslim slave should escape for ever from the fears of hell-fire. The Holy Quran says, "Honour the Lord (God) and be kind even unto your slaves." The Holy Prophet used to say, "Whatever you eat, that you must give to your Mameluke to eat ; and whatever you wear, that you must give unto your slaves also to wear ; and such among them as are unable to work, you won't compel them to work."

Many remarkable incidents are recorded also about Ali. During the period of his sovereignty, he had purchased a set of armour from a Jew and had paid the usual price for it. But the Jew wanted to test the sincerity and truthfulness of his character ; and so he brought a false suit against him. The Kazi, acting under the ordinary system of Islamic judicial procedure, issued summons upon the Caliph. Appearing in court, Ali found that a suit had been brought against him by a certain Jew. The Caliph

HISTORY OF THE MUSLIM WORLD

declared that he had already paid the price for the suit of armour he had purchased ; but the Kazi rejoined, "You are bound to establish your assertion by evidence or I shall pass judgment against you". Ali cited as witness on his behalf his son, Imam Husain, and his slave, Kamber. But the Jew pointed out that the evidence of a son on behalf of his father or of a slave on behalf of his master, was un-acceptable. The Kazi admitted the force of this contention and passed sentence on the Caliph so that he had to pay the Jew twice over. But immediately on receipt of the money, the Jew admitted in open court that his suit was false and he had brought it only in order to test the justice and sincerity of the Court, the Kazi and the Caliph. Shortly after, the aforesaid Jew embraced Islam.

ADMINISTRATION OF THE CALIPHS

The mode of Administration of the Caliphs.

All matters pertaining to religion or worldly affairs were administered by the Caliph himself. He was in his own person the judge, administrator and chief priest of Islam.

The custody of the public chest or the *bait-ul-mal* was entirely in his hands. The revenue of the empire, which would be deposited in the public treasury, was designated as the *bait-ul-mal*. The following were the principal sources of public revenue : (1) the tithe or poor-tax called the Zakat which was payable by every Muslim of means, (2) one-fifth of the plunder obtained in battles, the remaining four-fifths being the due of the soldiers themselves, (3) the Jizia or capitation-tax paid by non-Muslims. At the discretion of the Caliph, the *bait-ul-mal* could be spent for the following purposes : (1) war, (2) works of public utility, (3) salaries of

HISTORY OF THE MUSLIM WORLD

officials, (4) allowances and annuities, and (5) gifts to the poor. Besides, pasture lands for horses and camels were purchased out of the surplus of the public revenue.

Hadj pilgrims were under the personal supervision either of the Caliph himself or of one of his relatives. The status of the supervisor was one of high respect. He was called the Amir-ul-Hadj or leader of the Pilgrimage.

The Caliphs conducted their administration with the help of a Council of Elders. This Council consisted at first of the chief among those who had been the Holy Prophet's companions during his life-time. The Council again was assisted in its deliberations by the advice of the chief men of the city and the leaders of the Bedouins. The Council held its sittings in the principal mosque of the town, and the different branches of administrative work were distributed among the different members of the court. During the

ADMINISTRATION OF THE CALIPHS

reign of Abu Bakr, the administration of justice was in the hands of Omar. The realisation of the Zakat was also under Omar's personal control while the work of correspondence with foreign states was entrusted to Ali. Ali moreover had the charge of persons taken captive in war. No dispute on controversial questions could be settled except with the advice of the Council. The public revenue was not at the personal disposal of the Caliph. It could be spent only for the good of the subjects. Taxes were realised from the rich in order that they might be distributed among the poor. Even the manner of making gifts to the poor was regulated by the provisions of law. No money was ever stored up in the private treasury of the Caliphs and so no guard or accountant was required for its check and supervision. The revenue used to be distributed as soon as it came in.

HISTORY OF THE MUSLIM WORLD

Amirs or Governors were appointed for the administration of the principal towns and provinces. The administrative system was inspired and organized by Omar. He divided the whole of the conquered territories among a certain number of provinces and placed each province under the control of an Amir. The smaller provinces were placed under the control of a Wali or Naib (deputy). Amirs and Walis used to act as leaders of the congregation at the public prayers on Friday, and were required to deliver the *ḳhutba* or sermon. This sermon dealt generally with some political topic. The surplus that was left over after meeting the expenses of war and administration was used for the relief of public necessity. Considerable efforts were made for improving the condition of trade and agriculture. It was for this purpose that a survey was undertaken of such countries as Egypt, Syria, Iraq and

ADMINISTRATION OF THE CALIPHS

Southern Persia. A complete settlement record was prepared in which were entered full details about the extent of arable land, the fertility of different classes of soil, the condition of the crops and other particulars of use to the general public. Irrigation and drainage channels were dug for taking off the waters of the Tigris and the Euphrates. Things which had been neglected by the mighty Emperors of Persia were looked after in minute detail by the simple Caliphs of Islam. The Suez canal was re-excavated and repaired in order to facilitate communication between Egypt and Arabia.

The work of dispensing justice was entrusted to officers called Kazis. The following were regarded as chief qualifications for the post of a Kazi : (1) ripe and mature age ; (2) health and intelligence ; (3) the status of a free citizen ; (4) adoption of Islam ; (5) a pure character,

HISTORY OF THE MUSLIM WORLD

and (6) complete mastery over the Shariyat. The Kazis used to entertain suits, settle disputed questions and see that their decrees were carried out in execution. They decided questions concerning gifts to mosques and educational institutions, appointed Councils for the guardianship of minors and the supervision of their property, looked after the maintenance of roads, and, if necessary, acted as leaders in congregational worship. There were separate courts for hearing appeals from the decisions of Kazis and the Caliph himself presided over these courts of appeal.

The work of judicial and executive administration was entrusted to separate and different sets of persons. At present vigorous attempts are going on in India to effect a complete separation between the judiciary and the executive, but, up till now such efforts have not been crowned with success. Yet here we find that, in the dark land of Arabia, early in the 7th century,

ADMINISTRATION OF THE CALIPHS

a system had been brought into vogue which even the present age, with its vaunted civilization, has not been able to carry out with any degree of fullness. The form of republican government which was established in Arabia by the efforts of a handful of persons has not yet been completely established in the world even after a thousand years of so-called progress. Even the system of fiscal administration which has been now introduced in the civilized world was nothing new to the Arabs. It had evolved from their fertile and versatile brains long centuries ago.

The Arab army was divided into Cavalry and Infantry. The weapons used by the Cavalry were swords, shields and long lances while the Infantry were armed with swords, shields, and lances or with shields, bows and arrows. In times of battle, the infantry were generally arranged in three rows one after another. The archers were placed in the extreme rear while the soldiers carrying

HISTORY OF THE MUSLIM WORLD

lances and spears were placed in the forefront. The spearmen made it their special business to repel the assaults of the enemies' Cavalry. Muslim soldiers were distinguished by their hardihood and their capacity for enduring fatigue. It was the possession of these qualities which made them invincible.

The Cavalry were clad in complete armour and helmets of steel while the foot-soldiers wore short trousers and shoes such as are still in use among the Punjabis. The soldiers of modern Europe are still dressed in partial imitation of this costume ; but in point of fact it is difficult to have a close reproduction of the equipments and circumstances of war such as prevailed among the early Muslims. In camps, great strictness was observed in regulating the conduct of soldiers ; drunkenness was specially prohibited. Drums and kettledrums were used on occasions of battle.

JIHAD OR HOLY WAR

Jihad Or Holy War.

The people of conquered territories were always first called upon by the Caliph to accept Islam. If they objected they had to acknowledge the sovereignty of the Caliph and pay the Jizia or capitation-tax in token of their submission. But nobody incurred forfeiture of life or property for refusing to pay the Jizia. Jihad or holy war was declared against those who refused to accept Islam and offered battle. Of the booty captured from conquered people, four-fifths belonged as of right to the conquering army. Those who accepted Islam became absorbed in the Islamic community and were entitled to its privileges.

The Jizia Or Capitation-Tax.

The tax that was levied from non-Muslims under Muslim administration was called the Jizia.

HISTORY OF THE MUSLIM WORLD

The Jizia was entirely a political imposition. Its levying was absolutely at the discretion of the ruler, and hence we find that it was imposed at different rates under different Caliphs and Emperors. Just as Wellesley imposed protective tariffs in British States, so Muslim Emperors levied the Jizia for the protection of their non-Muslim subjects. Under Muslim rule the *Bait-ul-mal* or public chest was made up of the following sources of revenue : (1) Ushar, (2) Khiraj, (3) Zakat, (4) and Jizia. The rent or tax levied upon land where there were arrangements for irrigation, or upon land which was distributed among the soldiers of the victorious army or upon land which was occupied by people that had accepted Islam at the time of their conquest, was known as the Ushar. It was so named as it amounted to one-tenth of the gross produce of such land. The rent or tax that was levied upon all other

THE JIZIA OR CAPITATION-TAX

varieties of land was known as Khiraj ; and these two forms of land-revenue, i.e., Ushar and Khiraj, were realised from Muslims and non-Muslims alike.

The Zakat or poor-tax was leviable only on the rich. It was imposed upon gold, silver and articles of jewellery. The incidence of this form of taxation was the heaviest of all.

The Jizia was the tax levied upon non-Muslims in lieu of the Zakat and at a lower rate than the Zakat. It was levied only from, and for the protection of, people who wanted to abide by their own religion and claimed exemption from liability to military service. It was Omar who first settled the rate of the Jizia according to the table given below :—

(1) from the rich, at the rate of 48 dirhams or Rs. 12/- per year.

(2) from the middle-classes, at the rate of 28 dirhams or Rs. 7/- per year.

HISTORY OF THE MUSLIM WORLD

(3) from the poor, at the rate of 12 dirhams or Rs. 3/- per year.

Women, children, old men as well as those who were poor and disabled were exempted from the payment of this tax. It was imposed upon religious institutions which had large endowments of property ; but monks, hermits, and poor ascetics were exempted from its payment. There were Muslim emperors like Akbar and Jehangir who granted non-Muslims total exemption from the payment of this tax. At times it so happened that the Jizia was levied upon houses instead of being levied *per capita*.

The amount collected as Zakat was spent entirely for the benefit of those who were poor, diseased and destitute. The proceeds of the Jizia, Ushar and Khiraj were expended on works of public utility such as education, the police, the army and so on. From this it is clear that non-Muslims rather than Muslims were chiefly

COMPILATION OF THE QURAN

benefited from the proceeds of the public chest. In point of fact, the Jizia was not a harsh or oppressive imposition, nor was it levied in malice. Non-Muslims in lieu of this small payment enjoyed complete personal freedom and immunity from military service, while Muslims could never shirk their liability to military service in spite of payment.

Compilation of the Quran.

Eighty-six chapters of the Holy Quran were revealed to the Prophet in Mecca during thirteen years of persecution. These are known as the *Mecci*. In these chapters we get prophetic indications of the future glory of Islam, and how the poor and persecuted Muslims would in course of time gain mastery over the whole of Arabia. Also in these chapters the followers of the Prophet are consoled with the remembrance that

HISTORY OF THE MUSLIM WORLD

such persecution had also been the fate of the Prophets and religious preachers of old, and that they too had been crowned with glory in the end.

The remaining 28 chapters of the Quran came down in Medina during the ten years of the Holy Prophet's stay in that city. These chapters are known as the *Madani*. In these we have a complete and elaborate exposition of the Islamic law regarding life, conduct and piety. The order in which the chapters are arranged in the Quran is by no means the chronological order of their revelation ; but each *Sura* or chapter is still known by the name which was given to it by the Holy Prophet. During the last Ramzan of his life, the Prophet twice finished a complete recital of the Quran ; and the order which he then indicated as most suitable for the arrangement of chapters and verses is the order which is still observed in the Holy Book. During the Prophet's life-time, the chapters

COMPILATION OF THE QURAN

and verses of the Quran were inscribed, some on the leaves of the date-palm, some on camel-bones, and others on pieces of leather. But these were not collected so as to form one volume. Meanwhile those who had written them down or got them by heart under the Prophet's personal supervision were gradually decreasing in number on account of age, the chances of warfare, and other similar causes.

Hence Abu Bakr, acting under the advice of Omar, appointed Zaid, son of Sabet, to collect the various chapters of the Holy Book and compile them in a volume. Zaid had often been employed as scribe during the life-time of the Prophet. When revelations came to the Prophet, he would cause them to be written down by whosoever might be in his company at the time, and Zaid was often employed for this purpose. When the Prophet finished reciting the Quran during the last Ramzan of his life, Zaid had

HISTORY OF THE MUSLIM WORLD

been associated with him in the recital. He had heard most of the verses of the Quran from the Prophet's own holy lips, and had inscribed them in writing in the Prophet's own presence and under his personal direction. Thus Zaid arranged the verses and chapters in the very order and series according to which the Prophet had directed that they should be arranged, and thus the one hundred and fourteen chapters of the Quran were now all arranged within the limits of one volume. This volume was kept in the custody of Abu Bakr who was the *Amir-ul-Mumenin* or leader of the whole body of the Faithful. After the death of Abu Bakr, the personal custody of the volume was transferred to Hafsa, daughter of Omar. She also had got the Holy Book by heart, not in the form in which it was compiled by Zaid but in the chronogical order in which the chapters had been revealed. Meanwhile, the domain of Islam continued to

COMPILATION OF THE QURAN

spread and it became usual for foreigners also to read the Quran ; but their pronunciation was imperfect and their manner of recital incorrect. Also the Holy Book was being written by persons other than the scribes who had been appointed by the Prophet ; and people were beginning to accept as parts of the Quran even the commentaries which were being written upon the Holy Text. Besides, the absence of vowel-signs from the authorised scripts of the Quran was a fruitful source of error and inaccuracy. On account of these reasons Osman once again commanded Zaid, son of Sabet, to form a second collection of the Quran. This second collection was made and transcribed in conformity with the book that was in the possession of Hafsa ; and it turned out that the second compilation was an exact replica of the first. Then, under orders from the Caliph, all inaccurate copies of the Quran were destroyed wherever found, and

HISTORY OF THE MUSLIM WORLD

true copies of the correct text distributed in their place. At first the necessary vowel-signs were absent from this second compilation also. But such signs were afterwards introduced and accurately placed in subsequent versions.

The Holy Prophet had thought it best that a complete recital of the Quran should be finished once in a month of 30 days ; and so he had divided the Quran into thirty portions and had sub-divided each one of these portions into four minor parts, while each of the latter again was distributed among certain *Rukus* or sub-divisions. Each one of the 30 principal portions is called a *Para* or *Juz*, and each *Para* is named after the word with which it begins. Again, the *Suras* or chapters are often called after some particular incident which happens to be described in them. In the longest of the chapters we have 286 verses, while in the shortest there are only three. There are seven recognized modes according

COMPILATION OF THE QURAN

to which the Quran may be read, and each one of these modes is based upon distinctions between short and long vowels and so on. It is improper to sing or intone the Quran. But to read it correctly and melodiously is regarded as an act of merit and piety. That the chapters and verses of the Quran have each some special efficacy is proved by the fact that, if we recite portions of them in sorrow, distress or danger, we are sure to get immediate relief. Of the *Sura Fateha* the Prophet himself said, "This short chapter of seven verses embodies great and glorious message. It has the power of relieving men of all diseases."

The Quran, though not literature, is more beautiful than literature. It is not a system of logic like the Buddhist *Sutras* nor is it a body of ethical advice like the discourses of Plato's Academy. The significance of the Quran is universal and meant for all time. It is acceptable and

HISTORY OF THE MUSLIM WORLD

welcome in palace as in cottage, in town as in desert, at all times and at all places. When Christianity was steeped in the deepest darkness of ignorance, it was the Quran that inspired Europe with a new vigour and new life.

The Ommayyads. 661-750 A. D.

The first beginnings of monarchy.

The Caliph Muawiya, 661-680. A. D.

In A. D. 664 Muawiya appointed an Ommayyad named Zaid as the Governor of Basra, Seistan and Khorasan. Just about this time an Arab named Amir arrived at Kabul from Merv and succeeded in converting twelve thousand persons into the religion of Islam. In the year 672 Zaid died at Basra from an attack of the plague. After him his son Abdullah was appointed as Governor of Kufa. Abdullah advanced through Persia with

THE FIRST BEGINNINGS OF MONARCHY

an army and succeeded in annexing Transoxiana. On being appointed to his father's place, he left the administration of Khorasan in the hands of Selim, son of Jura, and himself proceeded in the direction of Basra. In A. D. 678 Muawiya appointed Saad, son of Osman, as Governor of Khorasan in place of Selim.

During Muawiya's reign the Muslim empire was divided among ten provinces : (1) Syria (which again was subdivided among four military districts) ; (2) Iraq including Kufa ; (3) Basra (together with Seistan, Khorasan, Bahrein and Oman ; (4) Armenia ; (5) Mecca ; (6) Medina ; (7) the frontiers of India ; (8) Ifrica ; (9) Mistr or Egypt ; and (10) Yemen. The government of these different provinces was entrusted to different persons. As regards the revenue of the empire, Muawiya spent only a small portion of it upon public needs and appropriated the rest for himself. He built a vast palace for himself at Damascus,

HISTORY OF THE MUSLIM WORLD

set up his throne there and first instituted the practice of appointing guards for his person. A new state-department called the Seals Office was first established by him. The decree and orders of the Caliph were registered in this office. In imitation of the Persians and Romans, Muawiya introduced the postal system in his empire.

It was during the reign of Muawiya that portions of Afghanistan were first embraced within the Muslim empire as also were several islands of the Grecian Archipelago. From A. D. 673 to 677 the Muslim made various attempts to conquer Constantinople, but did not succeed in their object. In 678 A. D. they concluded with Emperor Constantine IV a treaty of peace for thirty years.

In 676 A. D. Muawiya nominated his son Yezid as successor to the throne of the Caliph. The tribal leaders of Syria and Iraq assembled at Damascus and agreed to accept Yezid as the next sovereign on the throne. And then Muawiya

THE FIRST BEGINNINGS OF MONARCHY

proceeded towards Medina in order to collect the suffrage of the people of the Hedjaz also. Most of them gave their adhesion to his cause. But there were several that stood out, among them the most prominent being Husain, son of Ali, Abdullah son of Omar, Abdur Rahman, son of Abu Bakr and Abdullah, son of Zubair. The letter which Husain wrote to Muawiya on this occasion ran to the following effect :—"You have threatened me by saying that, if I deal inimically towards you, you also will deal inimically towards me. Very well, I accept your challenge, and you can deal with me just as you like. To me it seems that, in the interests of the Prophet's disciples as well as in the interests of the world at large, it is necessary that a holy war or Jihad should be declared against you. If I can do this, it will be an act of merit on my part. On the other hand, if I fail, I shall pray to the Almighty that he may pardon me for my weakness and incompetence. I have

HISTORY OF THE MUSLIM WORLD

placed myself entirely in God's hands and have consigned myself unto His guidance. The pious Hajar and his innocent companions have been slain by you, and you have put to death also the pious and God-fearing Amar, son of Hamid. Yea, I call God to witness that you have done nothing worthy of a son of Islam. On the other hand, you have acted as an enemy of the Faithful and have brought shame and disgrace on the name of the Almighty. Hold God in fear. Remember that all our sins, small or great, are inscribed by Him in His book. Remember also that God will not forgive you for your great sin in killing men under the imputation of false crimes. You have nominated a young drunkard as your successor on the throne. It is clear to me that such succession will be entirely against the interests of Islam, and, if you proceed in this course, you will place yourself beyond the pale of forgiveness."

THE FIRST BEGINNINGS OF MONARCHY

Muawiya died in April 680, and Yezid, without waiting for formal election, placed himself at once upon his father's throne.

Husain. Imam Husain held Yezid in the utmost detestation. For the various faults of Yezid's character, he thought it his duty to wage war against him and thus defend the purity of the Islamic faith. So, when Yezid ascended the throne, Husain refused to swear allegiance to him, and, for the sake of safety, fled from Medina and took refuge in Mecca. Abdullah, son of Zubair, was at this time the Governor of Mecca. In order to reduce the power of Abdullah, Yezid sent an army against Mecca under the control of Abdullah's own brother Amr. But Abdullah defeated this army and continued to reign in Mecca with as much power and authority as before. On account of this avowed hostility between Yezid and Abdullah, Husain thought that it would be safest for him to continue dwelling

HISTORY OF THE MUSLIM WORLD

in Mecca under the protection of the latter. But about this time the people of Kufa began to make repeated requests to him to come over and take up the government of Iraq. In order to ascertain the real state of affairs, Husain sent a relative of his own named Muslim to Kufa. When Muslim arrived at Kufa, the people agreed at once to adopt the cause of Husain and place themselves under his control. Muslim accordingly invited Husain to go over as quickly as possible. Husain resolved to act on Muslim's advice, though his friends and relatives counselled him in one voice not to place faith in any assurance given by the treacherous people of Kufa. But Husain neglected their warning, and, in September 680, set forth for Kufa attended by a small train consisting of the women and children of the family, a few of his nearest relatives, and a small circle of faithful dependants. Meanwhile, Muslim was put to

THE FIRST BEGINNINGS OF MONARCHY

death by Obaidullah, son of Zeyad, who was then acting as Muawiya's Governor in Kufa. Husain heard of this sad and distressing news on his way towards Kufa. He found also that troops had been stationed by Obaidullah at various places on the route from the Hedjaz to Iraq. This made Husain suspect that the treacherous people of Kufa had once again abandoned his side from fear of Obaidullah. Obaidullah now publicly called upon Husain to offer allegiance to Yezid, and dammed up the course of the Euphrates in order to cut off his water-supply. But Husain refused to comply with his demand. He was still under the impression that the people of Kufa, embittered at the death of Muslim, would come over to his party. But evidently Husain did not know the character of the Kufa men. They had been tempted too far and too greatly by Obaidullah, and Husain realised the bitter truth and the full extent of the conspiracy and

HISTORY OF THE MUSLIM WORLD

intrigues of the enemy when, on reaching Iraq, he found that the promised Kufan troops were conspicuous by their absence. Dejected and heart-broken, the Imam encamped at a place called Kerbela on the west bank of the Euphrates, 25 miles north of Kufa, in the first part of the month of Muharram.

Kerbela. On the 10th of October, 680, there were preparations for fierce conflict on the field of Kerbela. Shortly before the battle, Omar, son of Saad, reached the plain with an army of 4000 men for the assistance of Obaidullah.

Husain thought that he might expect some justice, some elementary sense of fairness, among the Ommayyads. So he requested they should not commit any act of oppression upon women and children ; and for the sake of peace, he sent them the following overtures of conciliation:—
“Let me return in peace to the place from where I have come. If you do not agree, confront me

THE FIRST BEGINNINGS OF MONARCHY

with Yezid and let me speak face to face with him. If you do'nt agree even to that, permit me to fight in arms against the enemies of Islam." The Commander of the enemies' army paid not the slightest heed to this request. On the other hand, he gave immediate orders to a cruel and blood-thirsty man named Shimar to bring Husain at once to Kufa, alive or dead. Hopeless of success in his attempts at peace, the Imam made up his mind to fight till the last moment of his life. The battle commenced accordingly, and a cry of wailing and lamentation went up from the helpless women and children of Husain's train. The first to be killed was Kasim, nephew of Husain, between whom and the Imam's daughter a marriage had been recently arranged. One by one, all the Imam's followers were killed at the point of the spear. But the enemy forces were still unable to prevail against Husain's bravery and indomitable heroism. Foiled in

HISTORY OF THE MUSLIM WORLD

open attack, they now began to discharge arrows from a distance. Raging with thirst, the Imam, with a little child on his breast, left the camp in quest of water. But the fierce hail of arrows discharged by the enemy compelled him to return. And as he was returning, the child on his breast was struck by a missile. Sons and nephews all being dead, the Imam, exhausted with the labours of the battle, sat helpless and alone at the door of his tent. A woman brought him some water in order that he might allay his thirst. But as he was lifting the cup to his lips, a javelin struck him full in the mouth. Hopeless of life, the Imam rushed forward in the direction of the enemy ; but, spent with loss of blood, he stumbled and fell on the way. The hostile troops crowded at once upon the fallen hero and Shimar struck off the head from the body. The enemy's cavalry, desirous of marking the depth of their contempt for the fallen foe,

THE FIRST BEGINNINGS OF MONARCHY

trampled the dead body under their horses' hoofs. This terrible and lamentable tragedy took place on the 10th day of Muharram. In the history of the world, there is no parallel to the fearful persecution of which the Prophet's family were the victims. Among the male members of that family, only one survived, a little child named Zainul Abedin. To the credit of the enemy, such as it is, it must be admitted that they offered no insult to the women of the Imam's family or the helpless orphans in its train. These, together with a ghastly load of 70 trunkless heads, were sent to Obaidullah at Kufa. When the miserable burden reached Kufa and the heads were thrown on the ground before Obaidullah, a cry of horror rose from the assembled spectators. The terrible and pitiless cruelty of the victorious general struck every body dumb. Husain's sister, his surviving children and his trunkless head were sent on by Obaidullah as a present for

HISTORY OF THE MUSLIM WORLD

Yezid. But at this last moment, Yezid showed a touch of grace. He treated the ladies and children with deep respect and made adequate arrangements for escorting them in safety to Medina. The men of Kerbela committed to the grave the corpses of Husain and his followers ; that burial-place is now regarded as one of the holiest places in the Islamic world. Meanwhile, the shorn head of the Imam was taken from Medina to Damascus and thence to Cairo where it was interred with due honours. Hence Cairo also is regarded as a holy place in the Islamic world.

A deep and pathetic cry of lamentation went up from all Medina when the Prophet's family reached that city. The people began to strike their chests with their arms and cry in unison, "Alas for Husain ! Alas that he should be dead." A cry of horror and excitement thrilled through the whole of the Empire. Gibbon

THE FIRST BEGINNINGS OF MONARCHY

rightly says in his *Decline and Fall of the Roman Empire* :—"In distant ages and in distant climes, the tragic scene of the death of Husain will awaken the sympathy of the coldest readers." *

YEZID : 680 to 683 A. D.

During the reign of Yezid, Khalid, king of Kabul, threw off his subjection to Islam and proclaimed independence for himself. He was dethroned for this offence and took refuge among the Suleiman Hills with all his family and friends.

* There is a difference of opinion between historians as regards the true story of Husain's death. According to some Husain was killed by a secret assassin when he was engaged in besieging Constantinople at the head of the Islamic army. According to others, the men of Iraq had invited him to come and preach the holy faith of Islam among them. Hence he was proceeding towards Iraq, when,

HISTORY OF THE MUSLIM WORLD

One of his daughters was given in marriage to an Afghan Chief. This Afghan son-in-law with two of his sons helped greatly in the spread of Islam in Afghanistan. The Lodis were descended

on the way and on the right bank of the Euphrates, he was killed by a Jewish assassin of the name of Shimar.

The people who deny the whole pathetic story of Kerbela and its tragic incidents urge the following contention. They say : "Is it possible that Husain who was averse to all earthly pleasures, who was without any taint of greed or desire for self and who was leader by unanimous consent of the Sufis of Islam,—is it possible that he should have been tempted by prospect of earthly gain or glory ? Is it possible also that he should have placed himself at the head of rebels and conspirators in order to assert a right of sovereignty which had been abandoned by his elder brother in the year 41 of the Hijra ?"

When Persia was conquered during the adminis-

THE FIRST BEGINNINGS OF MONARCHY

from one of these sons and the Sur dynasty from the other.

The tragedy of Kerbela had excited a deep and bitter feeling against the Ommayyads among

tration of the Second Caliph, the princess Shaher Banu, daughter of the last Sassanid monarch of Persia, was sent as a prisoner to Medina and there given in marriage to Imam Husain. There was one issue from this union whose name was Zainul Abedin; and, in the opinion of some writers of history, it was this Zainul Abedin, a young and sickly child at this time, who was the sole survivor of the carnage of Kerbela. But the late Sheikh Abdul Kadir, founder of the honoured sect of the Kadirias (who was held in deep reverence and esteem by all) used to claim that he was a descendant of the Imam Husain, and there are many others also who claim the same honoured lineage for themselves. It seems difficult to reconcile such conflicting claims.

HISTORY OF THE MUSLIM WORLD

himself unworthy of his high office and abdicated the throne voluntarily.

Merwan. 684 to 685. Muawiya was succeeded by Merwan the 1st, son of Hakim, who administered affairs as Caliph for one year.

Abdul Malik : 685 to 705 A. D.

Merwan I was succeeded by his son Abdul Malik who had a long reign of 21 years. He proceeded to North Africa and reconquered the various territories that had slipped away from the grasp of Islam. The men who had taken part in the slaughter of Husain such as Shimar and Obaidullah were put to death with terrible torture and cruelty during his administration. The men implicated in the slaughter of Kerbela were all put to death, under the leadership of a man named Al-Mukhtear. After some time Abdul Malik invaded and occupied Iraq ; but the

THE FIRST BEGINNINGS OF MONARCHY

Kharijis of the place would give him no peace, and so he appointed a man named Hajjaj as governor of the province. The Kharijis were at last brought under subjection after protracted and ceaseless attempts. As reward for his successful endeavours in this connection, Hajjaj was granted the right of himself appointing governors of Khorasan and Seistan. Accordingly, he appointed Obaidullah as Governor of Seistan and Mahalab as Governor of Khorasan. Obaidullah was defeated by the king of Kabul and was replaced by Abdur Rahman. Serious dissensions broke out in consequence, but Hajjaj was victorious. From this time on he began to carry on the work of administration in peace and without disturbance. It was the son-in-law of Hajjaj, Muhammad bin Kasim, who, in the reign of the succeeding Caliph, came to India and first uplifted the victorious banner of Islam in this country.

While Hajjaj was engaged in suppressing

HISTORY OF THE MUSLIM WORLD

the rebellion of Iraq, the Caliph Abdul Malik, was similarly engaged in suppressing the rebellion of the Greeks. In A. D. 692, quarrel had broken out with Justinian II in respect of Asia Minor and Africa. The Muslims drove back the Greeks and extended their Empire as far as the frontier of Asia Minor and Armenia, and then Abdul Malik sent a large army under the command of Hasan, son of Noman, to Africa. Hasan occupied the Carthage littoral and drove out the Greeks from the fortified places which were in their possession. After Hasan's death, the sea-coast was once again occupied by the Greeks. But Musa, Governor of Egypt, once again reconquered the Carthage littoral and drove away the Greeks for ever from there. It was in this reign also that Musa was sent in command of a military expedition against Sicily, and it was under his leadership that Muslim control was permanently established in those far-off lands.

THE FIRST BEGINNINGS OF MONARCHY

This was the age when the power of the Damascus Caliphs reached its meridian of glory and splendour. The historian Harmsworth says that all Europe trembled at this time before the increasing prosperity of Islam. There was no power in Europe which dared to confront them with any degree of assurance or hope of success. Constantinople and the islands of the Mediterranean had all succumbed before the victorious advance of the Muslim forces.

Abdullah, son of Zubair, died in the year 692 A. D. during the reign of Abdul Malik, and from that time forward Abdul Malik continued to reign without hindrance or opposition. It was during the administration of this Caliph that Arab currency was substituted for Roman.

Walid the 1st. A. D. 705-715.

After the death of Abdul Malik, his son Walid ascended the throne. He appointed

HISTORY OF THE MUSLIM WORLD

Hajjaj as the permanent Governor of Iraq and his own cousin Omar, son of Abdul Aziz, as Governor of Medina. The boundaries of the Muslim Empire were further extended during the reign of Walid, and such places as Bokhara, Transoxiana and the frontiers of China became included within the dominions of Islam. It was during his reign that Muhammad, son of Kasim, invaded Sind and Multan. The generals of Walid gained numerous victories over the Greeks in the regions of Armenia and Asia Minor. Further, the Caliph made preparations for leading an invasion against Constantinople. And it was also during his administration that Musa, Governor of Ifrica (North Africa), conquered as far as Morocco, Fez and Tangier, and a general named Tarik was appointed as Governor of Tangier and Western Africa. Mauretania was at this time under the control of Witiza, King of Spain, and the government

THE FIRST BEGINNINGS OF MONARCHY

of the province was entrusted to a Christian named Julian. After Witiza's death, Tarik invaded Spain, while a general of Musa invaded Sicily and destroyed Syracuse. The reign of Walid forms a glorious chapter in the history of Islam. He erected many beautiful mosques in the town of Damascus and established hospitals for lepers and blind and diseased persons.

Sulaiman : A. D. 715-717.

After Walid's death, he was succeeded by his brother Sulaiman. Shortly afterwards the great general Hajjaj died. Sulaiman, for various reasons, was dissatisfied with Hajjaj so that, after the general's death, he made repeated attempts to persecute the people of Hajjaj's family. First of all he dismissed Muhammad bin Kasim, who was a cousin of Hajjaj, from the government of India. About this time,

HISTORY OF THE MUSLIM WORLD

in the year 715 A. D. dissensions arose in the Eastern Roman Empire, and Sulaiman resolved to send a large military expedition against the Greeks who had been always hostile to the spread of Islam. A fleet of 1800 war-vessels left Alexandria and was sent with a vast Muslim army against the coast of Asia Minor. But owing to mismanagement, the ships were not supplied with adequate stores of provision and the Muslim troops had to suffer serious privation for want of food.

Omar II : A. D. 717 to 720 A. D.

Meanwhile, Sulaiman died and was succeeded in the Caliphate by Omar the Second, son of Abdul Aziz. Omar sent an army of 4000 men from Asia Minor to Constantinople, but the soldiers suffered extremely from plague and want of food-supply. The troops were decimated to

THE FIRST BEGINNINGS OF MONARCHY

such an extent that only a handful succeeded in returning to Asia Minor. The Caliph was a man of exceedingly gentle and pious disposition. He could not pay much attention to the business of administration ; and it was during his reign that the Abbasids first began to sow the seeds of rebellious insurrection among the subject-people of the Islamic dominions.

Yezid II : A. D. 720 to 724.

The Caliph Omar the Second died in 720 A. D. and was succeeded by Yezid the Second, son of Abdul Malik. A rebellion broke out in Iraq during his reign but the Caliph was able to subdue it.

Heysham : A. D. 724 to 743.

After the death of Yezid, Heysham, another son of Abdul Malik, was installed in the

HISTORY OF THE MUSLIM WORLD

Caliphate. Like the second Omar he also was of a pious and devout turn of mind and was averse to pomp and luxury. Heysham was specially well-disposed towards the people of Yemen. This embittered the Quraish against the Caliph, and the Abbasids began to profit by this opportunity in order to bring about the ruin of the Ommayyad dynasty. The fire of rebellion spread over the whole of Kufa and Iraq. Khorasan also was not free from dissensions. In India the various territories which had acknowledged subjection to the Caliph began to throw off their yoke of submission. In his attempts to cope with these disturbances, Heysham was handicapped in another way. Throughout his reign he had to wage almost ceaseless war against the Romans of the Eastern Empire. Arab historians say that in A. D. 732 Constantine, who afterwards became Emperor of Constantinople, was taken prisoner by the Mussalmans. But this was followed by a

THE FIRST BEGINNINGS OF MONARCHY

reverse of the Islamic army. In the mean time the Berbers of Africa were proving a serious source of trouble.

Meanwhile, in Spain, the Muslim Governor, Ambasa, crossed the Pyrenees and successively occupied Carcassonne and Nimes. After Ambasa's death, the Muslims occupied the whole mountainous region of Gascony. There-after the Mussalmans occupied Bordeaux and extended their dominion over the whole of Southern France as far as the river Loire. But in A. D. 732, there was a fierce battle near Poitiers where the Mussalmans suffered a serious set-back. Two years after, Okba, son of Hajjaj, the new Governor of Spain, penetrated once again within France and occupied as far as Burgundy. But there was again a set-back to the on-flowing tide of Muslim advance. The Berbers of Africa rose in insurrection ; there were domestic dissensions in Spain also, and as a result of these various

HISTORY OF THE MUSLIM WORLD

disturbances, Muslim hopes were frustrated in Spain and France. In A. D. 743, Heysham lost his life after having reigned for over 22 years.

Walid II : 743 to 744 A. D. Yezid III :
744-745 A. D.

The domination of the Ommayyads was now nearing its end. And the short reigns of Walid and Yezid witnessed progressive decay of the power and influence of their family.

Ibrahim : A. D. 745, and Merwan II : 745-753 A. D.

After the death of Yezid the Third, he was succeeded by his brother Ibrahim the First. But Ibrahim was not long permitted to reign in peace or safety. Muhammad, son of Merwan the First, assumed the title of Merwan the Second ; and placing himself at the head of a large army,

THE FIRST BEGINNINGS OF MONARCHY

invaded Syria, defeated Ibrahim's generals in battle and proclaimed himself as Caliph at Damascus. Ibrahim was compelled to acknowledge him as his master. Meanwhile, all over the Islamic Empire, Abu Muslim was spreading the fire of discontent against the hated members of the Ommayyad family. He began his machinations in Khorasan. The Kharijis and the descendants of Ali were, as usual, fighting among themselves in Khorasan. But Muslim succeeded in winning over both the rival factions ; and with their combined help he instigated rebellions simultaneously in Syria, Palestine and Iraq. The deposed Caliph, Ibrahim, began to intrigue with Muslim in secret ; but on receipt of this information, Merwan made a prisoner of Ibrahim. Meanwhile, Muslim had occupied Merv, capital of Khorasan, and had driven away Merwan's Governor from that province. Thereupon Merwan, embittered against his enemies, ordered

HISTORY OF THE MUSLIM WORLD

that Ibrahim should be put to death. But this, instead of putting an end to his troubles, only increased them further. Ibrahim's brother Abul Abbas vowed that he would take adequate vengeance for the murder of his brother.

End of the Ommayyad Dynasty.

Abul Abbas, (brother of the deceased Ibrahim) called a vast assembly at Merv. Muslim addressed the gathering in a spirited harangue and urged them to espouse the cause of Abbas. The Kharijis, the descendants of Ali, and the inhabitants of the locality all agreed with one voice to acknowledge the supremacy of Abbas ; and Abbas proclaimed himself as Caliph openly before the whole vast gathering. Merwan was frightened at this news and fled to Haran. But his enemies set off in hot pursuit

END OF THE OMMAYYAD DYNASTY

and drove him successively from Emessa to Damascus, from Damascus to Palestine, and from Palestine to Egypt. Here also they followed close in his tracks ; and so, despairing of other means of rescue, Merwan took refuge in a Christian church and was there killed by an assassin. This meant the final extinction of the Ommayyads and the rise of the Abbasid dynasty in its place. It should be noted that the name of this dynasty was derived from Abbas who was the uncle of the Holy Prophet.

The Ommayyads thought it their principal business to administer the affairs of State. They cared little for religion and they had further become unpopular from another circumstance. After the pathetic death of Imam Husain, public sympathy had been strongly roused on behalf of the descendants of the Holy Prophet's family. It was openly and loudly proclaimed that the Ommayyads were their persecutors and assassins,

HISTORY OF THE MUSLIM WORLD

and hence, as the Abbasids were the agnatic descendants and next heirs of the Holy Prophet, they were universally acknowledged as the rightful claimants of the Caliphate.

During the reign of the Ommayyads the Muslim Empire had spread as far as Afghanistan and Beluchistan in the East. The northern part of Africa also had come entirely under the sway of the Muslims and they had succeeded also in extending their power far within the interior of Europe. Spain was occupied during the reign of the First Walid, and the Southern and Central portions of France also were embraced within the ambit of the Muslim Empire. From Muawiya to Merwan the Second, the Ommayyads altogether reigned for a period of 90 years (661 to 750 A. D.). After this, dissensions broke out between the Abbasids and the Ommayyads, and, in the end, the Abbasids triumphed while the descendants of Ommayyads

END OF THE OMMAYYAD DYNASTY

went to the wall. During the reign of Abul Abbas, the first of the Abbasid dynasty, the men of the Ommayyad family were put to death almost to a man. There was only one survivor named Abdur Rahman. He fled to Spain and set up a new Empire at Cordova. He and his descendants reigned in Spain with uninterrupted sway from A. D. 755 to 1027 A. D.

The Abbasids : A. D. 750 to 1258 A. D.

Abul Abbas : A. D. 750 to 754.

The Abbasids were the most famous and distinguished among the Caliphs of Islam. They were so-called because they were the descendants of Abbas, uncle of the Holy Prophet. They made Bagdad their capital and succeeded to the full power and sovereignty of the Ommayyads of Damascus. In point of fact, the Abbasids were more closely connected

HISTORY OF THE MUSLIM WORLD

with the Prophet than the Ommayyads had been. So, Abul Abbas not only assumed the title of Caliph but claimed to be the heir and descendant of the Prophet himself. He instituted a new department of finance called the Diwan-ul-Khiraj while he created also the new post of Vizier or Prime-minister in whose hands was placed the entire responsibility for the administration. From the time of the Caliph, Razi, the Vizier came to be known as the Amir-ul-Omra or the "Chief of the Nobles." Abul Abbas ascended the throne in A. D. 750. Under him the glory of the Prophet's family was once again restored and the Ommayyads were openly impeached as the assassins of the family. It was under the orders of Abbas that the Ommayyads were destroyed almost to a man. The solitary survivor, Abdur Rahman, fled to Spain and set up a separate Caliphate there. These latter Caliphs were known as the Ommayyads of Cordova.

THE ABBASID DYNASTY

Abu Jaafar al Mansur : 754 to 775 A. D.

After the death of Abul Abbas, his brother Abu Jaafar ascended the throne in A. D. 754. Jaafar also was a mighty and powerful prince like Abul Abbas. It was during his reign that the foundations of a new capital were laid at Baghdad. From the time of Muawiya till now, Damascus had been the capital city of the Caliphs ; but Mansur looked with deep suspicion upon the people both of Iraq and Syria ; and finding that the Persian Empire was daily growing in power, he thought it best and most prudent to remove the capital from Damascus. The new capital was adorned and beautified in order to keep up partially at least the ancient glories of Nineveh and Babylon. Under the rule of Mansur the glory of Baghdad spread far and wide all over the world.

HISTORY OF THE MUSLIM WORLD

In order to increase his military power and gain new recruits for the Islamic army, Mansur held forth various allurements before the hardy military tribes of Turkistan. He induced many Persians of rank also to leave their native country and enter his service. A rebellion broke out in Africa during his reign ; and from this time forward, Africa ceased to be regarded as part of the Muslim Empire. Spain also broke away from the Empire under the new Caliph of Cordova.

Mansur was frequently employed in waging war against the Greeks. In one of his expeditions, he was accompanied by two of his female relatives. The Emperor Constantine advanced against him with a large army but was unable to attack his forces. In A. D. 775 Mansur started on the Hadj pilgrimage, but he was attacked with dysentery on the way and fell a prey to death in the 65th year of his life.

THE ABBASID DYNASTY

His dead body was taken to Mecca and buried there with due ceremonial. He was a man of great industry, indomitable firmness of character, and considerable proficiency in the arts of diplomacy. He sought always and by every means to promote the peace and happiness of Muslims. After his death he was succeeded by his son Mahdi.

Mahdi : 775 to 785 A. D.

Within one year from his accession Mahdi prepared to set off on the Hadj pilgrimage. The covering of the Kaaba was changed by him at immense cost after the lapse of many years. It is said also that he distributed large presents among the people of Mecca. From Mecca he proceeded to Medina and there also undertook extensive alterations of the chief mosque of the city. He was very liberal in his treatment of the people of

HISTORY OF THE MUSLIM WORLD

Medina and on the route of pilgrimage he sank new wells wherever there was deficient supply of water and set up inns for the accommodation of pilgrims. During his reign there was almost constant warfare with the Greeks. But in spite of all this, Mahdi succeeded in effecting a good deal of improvement in the condition of the Empire. He promoted the cause of commerce and agriculture and further extended the boundaries of the Empire. The emperor of China, the king of Tibet and various princes of India wanted to enter into alliance with him. After reigning for ten years with marked ability and skill, Mahdi died in A. D. 785 and was succeeded by his son Hadi.

Hadi : 785-786 A. D. Hadi's reign was of a very brief duration ; he did not survive his father for more than a year.

Harun-al-Rashid : 786-809 A. D. After Hadi, Harun-al-Rashid ascended the throne in the

THE ABBASID DYNASTY

22nd year of his age. He was very pious and devout in his life and was distinguished for the minute observance of the Islamic ritual. He offered prayers during the day and distributed large sums of money among the poor. He performed the Hadj pilgrimage on 10 different occasions and on each of these occasions he had displayed the greatest possible charity and liberality. Harun was undoubtedly the greatest of the Abbasid Caliphs. He died in A. D. 809 after 23 years of reign. The Jews and the Christian emperor Charles the Great sent embassies to him and prayed that he would give them facility for commerce and arrange for the safety of their holy places. No other Caliph had ever succeeded in giving proof of such remarkable capacity, efficiency in the despatch of business, knowledge of politics and skill in the conduct of armies. His court was a centre for the spread of learning and culture, and crowds of people from distant

HISTORY OF THE MUSLIM WORLD

countries of the world appeared before him in order to receive adequate recognition for such talents as they might possess. Western Africa and Transoxiana were lost to the Muslim Empire during his reign. In A. D. 800 the Aghlabid dynasty was established at Kerwan, and Harun was forced to acknowledge its authority. The Idris dynasty made head in Fez and Harun was obliged to make terms with this dynasty also. But in spite of this, the Empire gained in strength, solidarity and splendour under his administration. The fame of Harun-al-Rashid had spread as far as Western Europe, and during his administration there was considerable amity between the emperors of the East and the West. He was a poet of distinction and also accomplished in various other ways. The progress which the Muslims achieved in various departments of science and learning during the 8th and 9th centuries A. D. proved to be a source of wonder

THE ABBASID DYNASTY

and admiration to the people of Europe also. It is not to be thought that Baghdad was the only centre of culture and learning at this time. There were various other centres also in all the principal cities of the Empire. When Europe was perishing through internal dissensions and the Teutonic races were wandering from one country to another, it was the Muslims alone who held aloft the torch of science and learning in the medieval world. The influence of their civilization extended all over Europe. It is admitted by English historians also that it was Arab culture and Arab civilization which succeeded in keeping alive the ancient traditions of learning in Europe. When the Ommayyads established their power at Cordova, the Frankish monarch of Spain agreed to enter into relation with the Abbasid sovereigns and sent ambassadors with large presents to the court of Rashid.

HISTORY OF THE MUSLIM WORLD

The Alid Dynasty : Idris, a great grandson of the Caliph Ali founded an Alid Dynasty in Morocco in 785 A. D. The Alids deemed themselves the true heirs of the Prophet in virtue of their descent from Fatima. They rose in rebellion against the Caliph but their leaders fell on the battle-field. Their successors continued to fight but with no better success.

Amin : 809 to 813 A. D.

Amin was installed as Caliph in A. D. 809. But there is nothing noteworthy to record about him except that there was great tension of feeling between him and his brother Mamun.

Abdullah-al-Mamun : A. D. 813-833.

After Amin's death his brother Abdullah-al-Mamun ascended the throne in A. D. 813.

THE ABBASID DYNASTY

During the early part of sovereignty, there were various troubles and insurrections in the Empire. But he succeeded in quelling them all through his skill and great ability. Mamun appointed his general, Tahir, as Governor of Khorasan and permitted him to rule there in a state of semi-sovereignty. The result was that Tahir's descendants refused to acknowledge the supremacy of the Caliph and thenceforth Khorasan and the other side of the Oxus were permanently lost to the Empire. After establishing peace in the Empire, Mamun devoted himself to the pursuit and advancement of science and literature. He established a new College at Khorasan, and in his time Baghdad became in a special manner a centre for the spread of accomplishments of every sort. For the enrichment of Arab literature, he arranged for the translation into Arabic of various books written in the Greek, Persian and Coptic languages. The Emperor himself was exceedingly

HISTORY OF THE MUSLIM WORLD

proficient in Mathematics and Astronomy. The first Arabic translation of Euclid's Geometry was dedicated to him. He caused observatories to be erected at Baghdad and Damascus, and directed the preparation of authentic and accurate astronomical tables. Portions of Spain and Africa declared independence during his reign and in A. D. 833 he died when engaged in quelling a rebellion of the Greeks in Egypt.

Mutasim : 833 to 842 A. D.

After Mamun's death, the burden of Empire fell upon the shoulders of Mutasim. During his administration, the Arabs were replaced by the Turks as the occupants of high offices of State.

The Emperors themselves were mere puppets in the hands of the Turkish administrators. About this time the country also fell a prey to various disorders and dissensions. A band of

THE ABBASID DYNASTY

Jaths came over from India, landed upon the low lands of Iraq and began to carry their devastation very far. They compelled the inhabitants to pay taxes at an exorbitant rate. Mutasim tried hard to subdue the new-comers and succeeded in driving them off after some months of persistent effort (835 A. D.). The Jaths were banished from Azerbaijan and it was their descendants who came in after-times to be known as the Nomadic Gipsy folk of Europe.

Wasiq : 842—847.

Mutasim died in 842 A. D. and was succeeded by his son Wasiq who reigned for five years in his place. Like Mamun Wasiq also was a promoter of learning.

Mutawakkil : 847—861.

Wasiq was succeeded by his brother Mutawakkil. A rebellion broke out in Armenia

HISTORY OF THE MUSLIM WORLD

in A. D. 851 ; but next year it was suppressed by the Turkish General Bogha though not without considerable pains and effort. In A. D. 852 the Greeks reached the Egyptian coast with a fleet of 300 ships and destroyed the capital city of Fustat. But in 859, the Greek navy was defeated in battle by the Muslim fleet and the Greeks were compelled to sue for peace. In A. D. 859, Seistan freed itself from the control of Tahir dynasty and in 860, the Governor of Seistan proclaimed himself as Amir or king in his own right—a declaration of independence, which the Caliph had to accept perforce.

Muntasir : 861-862. After Mutawakkil's death, his son Muntasir succeeded in A. D. 861 who had a short reign of one year only.

Mustain : 862-866. After Muntasir's death, his grandson Mustain was appointed as Caliph with the assistance of the Turks. The Turkish fleet gained greatly in power and prestige during his

THE ABBASID DYNASTY

reign. But notwithstanding this fact, the Greeks succeeded in effecting a considerable amount of ravage in Asia Minor.

Mutazz : 866-869. Mustain was slain by Mutazz who proclaimed himself as Caliph in place of the former. Shortly after his accession to the throne, he tried his utmost to destroy the over-weening power of the two Turkish generals, Wasiq and Bogha. Both of them were killed in course of time, and for a while Mutazz almost felt as if he could reign without rival in power. But things quickly fell into disorder again. The Imperial body-guard consisting of the Turkish, African and Persian soldiers had become a very powerful body, and their power was further increased by the fact that large arrears of pay were due to them. In fact, their total dues from the State amounted at this time to 20 crores of dirhams. This was double the entire amount of the Imperial Land Revenue and it goes without

HISTORY OF THE MUSLIM WORLD

saying that the Caliph was unable to clear the dues promptly. Meanwhile, the territories of Islam were gradually shrinking in dimension. Yaqub, Governor of Seistan and Ahmad, son of Tulun, both proclaimed their independence.

The Tulun Dynasty : The reign of the Tulun dynasty lasted only for a period of 27 years. But their power and authority continued to be supreme in Egypt for the next century and more.

Muhtadi : 869-870. In A. D. 869 Muhtadi was chosen by the Turkish soldiers to act as Caliph. He tried his utmost to free himself from the domination of the Turkish leaders but was unsuccessful in his attempts. He reigned for one year only and at the expiration of that period was slain by the Turks.

Mutamid : 870 to 892 A. D.

Mutamid ascended the throne in 870 A. D. He was weak, irresolute and fond of luxury.

THE ABBASID DYNASTY

In A. D. 873 Yaqub of Khorasan and the founder of the Saffarid dynasty occupied Nishapur and captured Muhammad, son of Tahir, with all his family. Yaqub was recognized by the Emperor as an independent king but was not satisfied even with this high honour. He led a military expedition against Iraq and the Caliph was defeated by him after a fierce battle. Shortly after, Yaqub made over his kingship to his younger brother Amr and died at the end of three more years. In order to subdue the Suffarids, the Caliph appealed for the help of Ismail, the Samanid Chief. The Samanids had been acting as Governors of Transoxiana from the time of the Caliph Mamun and in A. D. 900 Amr, the Suffarid was completely defeated and taken prisoner by Ismail. The Samanids thus came to be the masters of Khorasan also. They ruled from 874 to 999 A. D. and had the seat of their power in Transoxiana.

HISTORY OF THE MUSLIM WORLD

During the reign of Mutamid, Ahmad, son of Tulun and Governor of Egypt, became immensely powerful and declared himself as an independent monarch in A. D. 878. The Tulun dynasty founded by him remained in power till 925 and their dominions extended in the East as far as Syria and Mesopotamia. The Caliph Mutamid had wanted at one time to migrate to Egypt and place himself under the protection of the Tulun dynasty. But his Turkish Vizier having come to know of this design made him captive and succeeded in creating a disruption between the Tulun dynasty and the Abbasids.

Mutazid : 892—902. Mutazid was one of the ablest among the Abbasid Caliphs. He was equally efficient and capable as an administrator and as a leader in battle. It was during his reign that the Kharijis of Mesopotamia were completely destroyed. The Turkish Governors of Armenia and Azerbaijan formed a design at this time of

THE ABBASID DYNASTY

invading Syria and Egypt. But Mutazid succeeded in frustrating their attempts. Meanwhile, a large number of Negro slaves had raised the banner of rebellion in Basra and the Karmathians became all powerful in Kufa. But so far as these latter were concerned their leader was defeated in battle and compelled to seek refuge in Africa in A. D. 901.

Muktafi : 902 to 907 A. D. Mutazid was succeeded on the throne by his son Muktafi who also possessed the same excellent qualities as his father. Most of his reign was spent in leading expeditions against the Karmathians. The Caliph appeared in the battle-field himself and gained the glory of triumph by defeating the Karmathians and slaying all their leaders. In order to take vengeance for this, the Karmathians, in A. D. 906, slaughtered 20,000 innocent Hadj pilgrims and made off with uncounted booty. This terrible act of massacre roused bitter and intense feeling

HISTORY OF THE MUSLIM WORLD

against the Karmathians in the whole of the Islamic world, and their leader was killed shortly afterwards. After defeating the Karmathians of Syria, the Caliph's general, Muhammad, son of Sulaiman, started for Egypt and there destroyed the power of the Tulun dynasty. Isa, son of Muhammad, was appointed as Governor there in 905 A. D. In the same year, the Greeks advanced as far as Aleppo ; but the Muslim navy confronted them in A. D. 907 and occupied Iconium. After this, the Greek Emperor sent ambassadors to the Caliph and concluded a treaty of peace with him.

Muqtadir : 907 to 932. A. D.

The glory of the Abbasid family had begun to revive during the last years of Muktafi's reign. But Muqtadir who succeeded him ascended the throne only at 13 years of age, and during his

THE ABBASID DYNASTY

minority his mother carried on the affairs of administration as Regent. One result of this course was that the Abbasids again began to decline in power. Meanwhile, the Fatimids had established themselves in power in Egypt and continued to rule there with irresistible sway for a period of 300 years. The Fatimids destroyed the dynasties of Idris and Aghlab. The Karmathians also tried to make head again at this time though they were vanquished by the Caliph's forces in 927 A. D. Mecca was ransacked ; the devastation was so complete that even the holy of holies, the famous black marble of Kaaba was carried away from the city. But in the year 930 A. D. the stone was once again restored to Mecca under the direction of a holy Imam of the Fatimid family. Mosul also attained her independence at this time, and Hamdan established itself in power in Mesopotamia.

HISTORY OF THE MUSLIM WORLD

Qahir : 932 to 934 A. D.

After Muqtadir's death Qahir ascended the throne. He was a drunkard and used to spend money extravagantly upon his debaucheries. A necessary consequence of his folly was that he was dethroned in 934 A. D. It was during Qahir's administration in 933 A. D., that a band of clever and unscrupulous persons under the leadership of one Abu Shuja Buwayh established their sway and authority in the southern portion of Syria. These people had originally come from the mountainous regions on the south western coast of the Caspian Sea ; and their descendants extended their dominion as far as Fars and Khuzistan.

Razi: 934 to 940 A. D.

Qahir was succeeded by Razi who reigned for seven years. During his period of administration Khorasan and Transoxiana came completely

THE ABBASID DYNASTY

under the sway of the Samanids. The people of Kirman and Media also proclaimed their independence while Azerbaijan and Armenia were occupied by the Samanid dynasty, and Egypt by the family of Ikshid. The Amir-ul-Umara (such being the sonorous title with which the helpless Caliphs had been invested) concluded a treaty of peace with the Karmathians and begged permission from them that he might perform the sacred Hadj pilgrimage in peace. Meanwhile, the Byzantine Emperors of Constantinople were gradually encroaching on the territories of Islam and the Caliph was compelled to sue for peace. By this time the empire of the Abbasid Caliph had considerably shrunk in dimensions and was now confined within the limits of Baghdad alone.

Muttaqi : 940-944 A. D.

After Razi, Muttaqi reigned for a short period. During his time the Turkish General was

HISTORY OF THE MUSLIM WORLD

in the post of Amir-ul-Umara. After his death, a certain inhabitant of Basra, named Baridi, laid siege to Baghdad. The Caliph Muttaqi took shelter under Nasiruddaula, King of Mosul and a scion of Hamdan dynasty. Nasir drove out Baridi and took himself the post of Amir-ul-Umara. At this, Tulun, the Turkish General, took umbrage and threatened to invade Baghdad. Whereupon the Caliph took refuge under Ikshid, King of Misr. Tulun, by wheedling him to leave the protection of Ikshid, put him to death and chose Mustakfi Billah as the Caliph.

Mustakfi : 944-946 A. D.

During the reign of Mustakfi, Zirak was appointed as the new Amir-ul-Umara. The people of Baghdad, harassed by his oppression, implored assistance from the Buwayhids of Persia. Accordingly, Ahmad, the third King of that dynasty,

THE BUWAYHID DYNASTY

entered Baghdad, defeated Zirak in battle and occupied his place in the city. After this, Ahmad dethroned the Caliph and continued to exercise all the power of administration. Shortly afterwards, Muti, son of Muqtadir, was nominally installed in the place of Caliph and continued to exercise a shadowy sovereignty under the real domination of Ahmad. Thus the power and glory of the Abbasids began to decline every day.

The Buwayhid Dynasty : 932-1055 A. D.

Abu Shuja Buwayh, a chieftain of Daylam was a fortune-hunter like many of the soldiers of his time. His three sons Ali, Ahmad and Hasan were equally adventurous like him and conquered the provinces of Fars and Khuzistan. In 945 A. D. they entered Baghdad and assumed the supreme command, receiving from the Caliph Mustakfi the honorary titles of

HISTORY OF THE MUSLIM WORLD

Imaduddawla, Muizzuddawla and Ruknuddawla. The most eminent among the Buwayhids was Adududdawla who possssed an extensive empire and held sway over many kings and kingdoms. 'The Academy' says Reynold A. Nicholson, 'which the Buwayhids founded at Baghdad and generously endowed was a favourite haunt of literary men, and its members seemed to have enjoyed pretty much the same privileges as belong to the fellows of an Oxford or Cambridge College.'

Three dynasties were contemporary with the Buwayhids viz. the Ghaznevids in Afghanistan, the Hamdanids in Syria and the Fatimids in Egypt. The Ghaznevids were in power from 976 to 1186 A. D. and the Hamanids from 929 to 1003 A. D. The Ghaznevid dynasty was founded by Sabuktagin, a Turkish slave and the Hamdanid dynasty by Abdullah bin Hamdan, Governor of Mosul. Mahmud, the most famous

THE BUWAYHID DYNASTY

of the Ghaznevids extended his empire from Lahore to Samarcand. The Hamdanids who at one time brought the whole of Northern Syria under subjection were later on crushed between the Byzantines in the north and the Fatimids in the south.

Muti : 946-974. Hamdan, King of Mosul made an attempt to occupy Baghdad during the reign of Muti ; but the attempt proved unsuccessful. Hamdan died in 969 A. D. and his dynasty also came to an end within the brief space of 30 years from his death. Towards the end of Muti's reign a treaty of peace was concluded with the Karmathians to the effect that they should retire from Syria in exchange for a payment of 70,000 dinars. The Kingdom of Ghazni was founded in 961 A. D. during the reign of Muti. Muti always looked with deep respect and reverence upon the descendants of Ali. During his reign it was customary to

HISTORY OF THE MUSLIM WORLD

express grief and lamentation on the anniversary of Imam Husain's death and to call down curses upon Abu Bakr, Omar, Osman and Muawiya. This enraged the Turkish soldiers of the Sunni Sect so much so that Muti was compelled to abdicate sovereignty.

Meanwhile, a descendant of the Fatimids named Muizzuddin, had risen into power of authority and one of his generals named Jawhar had succeeded in conquering Egypt. Arabia also began to acknowledge the supremacy of the Fatimids and in 973 A. D. Muti was dethroned as a result of intrigue on the part of the Karmathians.

The Fatimid Dynasty : 909-1171 A. D.

It was in the beginning of the tenth century that this dynasty was founded by one Obaidullah who gave himself out to be a great grandson of

THE FATIMID DYNASTY

Imam Muhammad bin Ismail and claimed descent from Ali bin Talib, and Fatima, the daughter of the Prophet. The Fatimids conquered Egypt and Syria in 969 and 970 A. D. and removed their seat of government to Cairo which was newly founded. The Fatimids belonged to the Shi'ite Sect. They maintained themselves in Egypt until 1171 A. D. when they were replaced by the Ayyubid dynasty.

The Ayyubid Dynasty: 1171-1250 A. D.

In 1171 A. D. Salah Uddin bin Ayyub took possession of Egypt and restored the Sunnite faith. The Ayyubids were strictly orthodox Muslims. They soon added Syria to their dominions.

Tai : 974-991 A. D. Tai, son of Muti, succeeded his father in the Caliphate. During

HISTORY OF THE MUSLIM WORLD

his reign, a man named Izzut-ud-dawla of the Buwayh family assumed the title of King of kings and began to exercise the real power of government with the Caliph as sovereign only in name.

Qadir : 991-1031 A. D. After the death of Izzutuddawla, his son Baharuddawla compelled Tai to abdicate the sovereignty ; and in place of Tai, Qadir, grandson of Muqtadir, was installed in the Caliphate. He was a mere puppet in the hands of the Buwayhid dynasty and continued to exercise nominal sovereignty for a period of 40 years.

Qaim : 1031-1075 A. D. Qadir was succeeded by Qaim in the Caliphate. Harassed by the cruelty and insolence of the hereditary Vizier, Qaim begged for assistance from Tughril Beg of the Seljuk dynasty. Tughril reached Baghdad in the year 1055 A. D. and put an end for ever to the power of the Buwayhid dynasty.

THE SELJUK DYNASTY

The authority hitherto exercised by the Buwayh family naturally devolved upon him ; and in 1058 the Caliph invested him with the sonorous title of 'King of the East and the West'.

Tughril went to Persia in order to quell an insurrection and was absent for a year. During his absence the Vizier of the Buwayh dynasty invaded Baghdad once again and placed the Fatimid Caliph of Egypt upon the throne of Baghdad. This meant the temporary dethronement of Qaim but in 1059 A. D. Tughril having returned from Persia, the Fatimid Caliph fled from Baghdad and Qaim was re-installed in sovereignty. Tughril now became all-powerful in the empire and signified an intention of wedding the Caliph's daughter. Shortly before the marriage, he selected his nephew Alp Arslan as his successor in power and died ; and Qaim continued to reign as a nominal Caliph till his death under the guidance of Alp

HISTORY OF THE MUSLIM WORLD

Arslan and his successor Malik Shah. In 1074 A. D. the Seljuk Sultan invaded Asia Minor and established a new centre of sovereignty in Iconium. Qaim died in 1075 A. D.

Muqtadi. 1075-1095 A. D.

After Qaim's death, his grandson, Muqtadi, succeeded with the help of Malik Shah in extending his power once again over Arabia. In 1076 A. D., Syria was lost to the Fatimids and fell into the hands of the Seljuk Turks. It was from this time on that the name of the Caliph began to be substituted in place of the Fatimids at the reading of the *Khutba* (sermon) in mosques of Mecca and Medina. In point of fact, Malik Shah was the master of the whole empire : the Caliph was emperor only in name. The Caliph died within a few months of the death of Malik Shah.

PERIOD OF DECLINE

Mustazhir. 1095-1118 A. D.

Muqtadi was succeeded by Mustazhir. It was during his reign that the Crusades were first undertaken by Christian powers ; and the history of Baghdad theretofore is a deepening tale of misery and misfortune.

Mustarshid. 1118-1134 A. D.

Mustarshid next ascended the throne. He was compelled to give the humiliating undertaking that he would confine his power within the precincts of the royal palace and would refrain from waging war.

Rashid. 1134-1135 A. D.

Rashid, successor of Mustarshid, tried to effect various improvements in the administration with the help of Zangi, king of Mosul. But he was soon dethroned and killed.

HISTORY OF THE MUSLIM WORLD

Maktāfi : 1135-1160 A. D.

The Seljuks had practically lost their power by this time. Atabek Zangi, king of Mosul, extended his dominion as far as Mesopotamia ; and after his death, his successor, Kutub-Uddin continued to discharge the duties of administration with credit and general approval. The city of Damascus fell at this time into the hands of Nuruddin.

Mustanjid : 1160-1170 A. D.

Mustanjid was now installed in the position of Caliph; meanwhile Nuruddin continued to extend his power and made himself master of Egypt.

Mustadi : 1170-1180 A. D.

The power of the Fatimids was completely exterminated during the reign of Mustadi and

PERIOD OF DECLINE

Egypt acknowledged once again the dominion of Caliphs of Baghdad. In 1171 A. D. the famous Salah-Uddin, a general of Amir Nuruddin, established his power in Egypt. He founded the Ayyub dynasty, proclaimed himself as Sultan, and compelled the Caliph to acknowledge his rank and title. At about this time, Chinghiz Kaan, at the head of a vast Moghul army sallied out from central Asia and occupied as far as Transoxiana.

Nasir : 1180-1225 A. D.

Nasir ascended the throne after Mustadi. The Tartars entered the Empire during his reign and in 1187 A. D. Jerusalem was occupied by Salah-Uddin. Meanwhile, the leader of the Tartar or Moghul forces had conquered the northern part of China and had extended his power beyond the Oxus. After the Caliph's death in 1225 A. D., the Moghuls destroyed the eastern part of the Empire.

HISTORY OF THE MUSLIM WORLD

Zahir : 1225—1226 A. D.

After the death of Nasir, his son Zahir, reigned from 1225 to 1226 A. D.

Mustansir : 1226—1242 After Zahir, Mustansir ascended the throne as Caliph. The death of Chinghiz Kaan occurred during his time, but the Moghuls continued to extend their power, and gradually the whole of Persia fell into the clutches of the Moghuls.

Mustasim : 1242—1258 A. D.

Mustasim, last of the Caliphs, reigned from 1242 to 1258 A. D.

The End of The Abbasid Sovereignty

The first and flourishing period of the Abbasid Caliphate began with Abul Abbas in 750 A. D. and ended with Wasiq in 847 A. D. The reigns of Mutawakkil and his successors

THE END OF THE ABBASID SOVEREIGNTY

cover the second period of Abbasid Caliphate from 847 to 1258 A. D. Various petty dynasties arose on the ruins of the Abbasid Empire.

'The empire of the Caliphs at its widest' as Stanley Lane-Poole observes 'extended from the Atlantic to the Indus, and from the Caspian to the cataracts of the Nile. So vast a dominion could not long be held together'. A new dynasty was founded in Spain where Abdur Rahman was acknowledged as an independent sovereign in 755 A. D. Thirty years later Idris, a great grandson of the Caliph Ali founded an Alid dynasty in Morocco. A little later, the Aghlabids established their authority at Kairawan in 800 A. D.

In 820 A. D. Tahir, Governor of Khorasan founded the Tahirid dynasty which, though professing allegiance to the Caliphs, was practically independent.

HISTORY OF THE MUSLIM WORLD

In 872 A. D. Khorasan fell into the hands of the Saffarids (named after their founder Yaqub-ibn-Lays-al-Saffar) who controlled a great part of Persia until they were dispersed by the Samanids.

The Samanids had the seat of their power in Transoxiana and ruled from 874 to 999 A. D. During the last half of the tenth century practically the whole of Persia submitted to the authority of Ismail and his successors. The power of the Samanids quickly reached its zenith and about the middle of the tenth century it was confined to Khorasan and Transoxiana, while in Western Asia their place was taken by the Buwayhids,

The Buwayhids, a Persian dynasty ruled in Baghdad from 932 to 1055 A. D. Then the Seljuk supremacy began with Tughril Beg's entry into the capital and lasted a full century until the death of Sinjar (1157 A. D).

The Seljuks : Seljuk, the founder of the

THE END OF THE ABBASID SOVEREIGNTY

Seljuk dynasty was a Turcoman Chief. He entered Transoxiana and settled near Bokhara. His descendants Tughril Beg and Chagar Beg invaded Khorasan, annexed the western provinces of the Ghaznevid Empire and finally absorbed the remaining dominions of the Buwayhids. The Seljuks were in power from 1037 to 1300 A. D.

In A. D. 1256, Hulaku, * a Moghul Chief crossed the Oxus, devastated some of the principal cities in the occupation of Ismailia dynasty and in January, 1258, on or about 11th of Muharram, arrived outside the city-walls of Baghdad. He plundered the royal treasury, and put to the sword the Caliph and the members of

* Hulaku was born in A. D. 1217. In 1253, he left Mongolia and gradually began extending his sway over the Caucasus and the various smaller principalities of Persia. In 1256 Hulaku invaded

HISTORY OF THE MUSLIM WORLD

the royal family. As a result of such fearful oppression, Baghdad fell, and the power of the Abbasid dynasty fell together with it. Mustasim made overtures for a treaty of peace but his proposal was not accepted.

Hulaku did not rest content with the destruction of Baghdad only. Carrying death and devastation before him wherever he went, he reached Palestine. Many lost their lives in the fearful battle that took place there, but Hulaku was defeated by Baibars, the then Sultan of Egypt.

Persia and drove away the Karmathians. In 1258, in the month of Muharram, he defeated the troops of the Caliph in battle and arrived in Baghdad. The Caliph was unable to offer the least resistance to his advance ; but Hulaku was compelled to retire on hearing of the death of the Great Kaan of Persia. Meanwhile Hulaku had succeeded in embracing within his dominion Asia Minor, Kurdistan and the

THE END OF THE ABBASID SOVEREIGNTY

Baibars chased away the Moghul enemy beyond Syria and Mesopotamia.

A survivor of the Abbasid family, of the name of Abul Qasim Ahmad, went to Egypt and placed himself under the protection of Baibars. The Sultan proclaimed him as Caliph under the title of Mustasim Billah. Shortly after, Mustasim set off for Baghdad at the head of a body of troops, but on his way he was defeated and slain.

smaller Christian kingdoms to the south of the Caucasus, so that his sway now extended from Amudaria on the East to the Mediterranean Sea on the west, and from the Caucasus on the north to the Indian Ocean on the south. He now assumed the title of 'Ilkan' and began to exercise authority as deputy or regent on behalf of the Great Kaan. Hulaku's successors, such as Argun, Gaikatu, Baidugazan were also known by the name of 'Ilkan'. The actual word is Kaan and not Khan—which is a Chinese expression meaning 'Chief' or 'Sardar'.

HISTORY OF THE MUSLIM WORLD

And then another Abbasid protege of Egypt was appointed as Caliph at Cairo. His descendants also continued to be known as Caliphs, but they had neither authority nor power. The Mamelukes held sway in Egypt till the year 1517. During their time, Egypt came to be regarded as the centre of Islamic culture in the world.

The Turkish Khilafat.

By this time a clean cleavage had been effected between the Sultan and the Caliphate. The work of practical administration rested entirely in the hands of the Sultan—the Caliph had nothing whatever to do with it. The shadowy survival of the once mighty Caliphate continued to linger on, till the conquest of Egypt by Salim I, Sultan of Turkey. In 1517, Salim defeated the Mameluke forces and entered Cairo, where he remained for 8 months, com-

THE TURKISH KHILAFAT

pleting the work of conquest and effecting the utter destruction of the Mameluke power. When he returned to Constantinople, he brought with him in his train, Mutawakkil the then Caliph of Cairo. The Caliph was treated by Salim with great respect and honour, and in course of time was induced to abdicate his rank, title and authority in favour of the Sultan. Returning to Egypt he died in 945 Hijra. Thus the Caliphate passed from the Abbasids to the Turks, and the Ottoman Government became the inheritors of the wealth and renown of Egypt. Since that time the Ottoman Sultans of Turkey have ever laid claim to the Caliphate by virtue of this act of transfer. *

The Abbasids had held a protracted lease of

* A scion of the Abbassid family (a grandson of Mustansir took refuge in India after some time ; and the then emperor of Delhi invested him with the

HISTORY OF THE MUSLIM WORLD

sovereignty. In the heyday of power the vast Abbasid empire embraced within its orbit the whole of Asia Minor, Egypt, Syria, Mesopotamia, Arabia, the Hedjaz and Persia. It is considered by many that the power of the Abbasids had reached its height in the year 786 A. D. during the reign of Harun-ul-Rashid. Then commenced an era of decay and disintegration. The Caliph, Mamun, for the protection of his life and empire, began freely to enlist in his army hordes of fortune-hunting foreign mercenaries ; and in course of time, these mercenaries became a source of serious menace to the stability of the empire. Instead of appointing competent men, at his discretion, to act as governors of provinces,

title of 'Mahmudzada' as a mark of honour and esteem. After some time he migrated to the island of Sumatra, where, recently some of his descendants have been discovered as still in existence.

THE TURKISH KHILAFAT

Mamun also began the evil practice of recognizing a sort of dynastic claim on the part of the provincial governors. The supreme authority of the Caliph was jeopardized by both these practices ; as subsequent Caliphs were unable to stem the tide of disintegration which thus set in, one part after another of the Empire gradually slipped off from the hands of the Abbasids.

The complete disintegration of the Abbasid Empire was not effected within the brief space of a few years. The process of decay was spread over many centuries ; and during this long stretch of time, new dynasties arose from time to time in many new parts of the Empire. Thus the Caliph, Harun-al-Rashid, recognised the Aghlabids, at first, only as subordinate feudatories or hereditary governors of Tunis ; but, partly on account of distance from the seat of Empire and partly for various other reasons, the Aghlabids gradually came to look upon

HISTORY OF THE MUSLIM WORLD

themselves as independent sovereigns ; and the Idrisids of North West Africa also came, in course of time, to assert similar authority for themselves. In the family quarrels between the Caliphs, Amin and Mamun, the Persian general, Tahir, adopted the cause of Mamun and became entitled to his deep gratitude ; but the position he thus acquired inflamed his ambition and love of power, and despite Mamun's reluctance he and his descendants converted into a dynastic and hereditary sovereignty the governorship of Khorasan which Mamun had bestowed upon him. Similarly, in Egypt also an independent sovereign line, subsequently known as the Tulun dynasty, was established by the descendants of a Turkish slave of Mamun. On the other hand, the Amir of Hamdan rose into power in the days of the Caliph Amin and under Mamun his heirs were appointed as the hereditary governors of Hamdan.

THE TURKISH KHILAFAT

In course of time, the Turkish guards of the Caliphate became so powerful and formidable that the Caliphs themselves stood in awe of their overweening authority, and, in the matters of administration acted as mere puppets in their hands. The Caliph Mutasim wanted to put an end to this miserable state of things, and with this object in view he erected a fort and began to collect troops at a place called Samarra. He wanted to free himself and his people from the oppression of the foreign body-guards ; but noble as the project might be, the Caliph was unsuccessful in the accomplishment of his plans. On the one hand, taking advantage of his absence from the capital, the Tahirids established themselves as the masters of Baghdad ; on the other hand, the Caliph himself was practically held a prisoner in the hands of his soldiers. From this time onward the provincial governors came to be so powerful that, without waiting for

HISTORY OF THE MUSLIM WORLD

the orders of the Caliph, they began to declare war and launch upon acquisition of territories on their own behalf. Meanwhile, the Caliphs had to depend for their very life upon the favour of the military chiefs of Samarra. In A. D. 865, the Caliph, Mustain fled from Samarra and placed himself under the protection of the Tahir family at Baghdad. But the Turkish soldiers besieged Baghdad, put Mustain to death, and appointed his brother Mutazz as Caliph in his place. After Mustain's death, the Turkish body-guard became the sole and undisputed masters of Mesopotamia, and the glory of the Abbasids was extinguished for ever. Syria was annexed to Egypt by the Tulun dynasty ; the Tahirids branching off into the two parallel lines of the Samanids and the Saffarids, divided Khorasan between themselves ; while the Sajids and the Alids rose into power in Armenia and Kurdistan respectively. The Tuluns fell from power

THE TURKISH KHILAFAT

within a very short while and their authority was usurped by the Ikshid dynasty. Meanwhile, a new kingdom comprising Mosul and North Mesopotamia was constituted by the Hamdanids of Arabia. Thus the Abbasid Empire, which had once stretched from Turkistan to Egypt, came, by the year 929 A. D., to be confined only to the bounds of Baghdad and Basra. Even then for about 40 years the Caliphs continued to exercise a nominal show of authority ; but when the Buwayhids, with the help of the Samanids, made themselves masters of the whole of Persia, the Caliph Mustakfi—now helpless and bereft of all resources—placed himself in the hands of the Buwayhids and prayed that he might be released from the grip of the Turkish mercenaries. Ahmad, the then chief of the Buwayhids, acceded to Mustakfi's prayer and freed the Caliph from the hands of the Turkish body-guard. But it was soon found that Ahmad

HISTORY OF THE MUSLIM WORLD

had made himself sole master in place of the Turcomans, and Mustakfi, heart-broken as the result of repeated failures, was defeated and thrown into prison. In Mustakfi's place, Muti was installed as Caliph by Ahmad, and a small pension was allotted for the subsistence of the late Caliph.

The Buwayhids continued to reign in Persia even after Ahmad's death. Meanwhile, in the west of Egypt, the Berbers declared in favour of the Mahdi, Obaidullah. Obaidullah claimed to be a descendant of Ali and Fatima and demanded the Caliphate as his by right of succession. In A. D. 909, he established a kingdom in the north of Africa ; and Aziz, fourth in descent from Obaidullah, destroyed the power of the Ikshid dynasty in Egypt and established the rule of the Fatimids.

In A. D. 985, the Fatimids were securely established in power in Egypt and Southern Syria, the Buwayhids were ruling in Iraq, while

THE TURKISH KHILAFAT

the various branches of the Hamdanids were in occupation of the whole territory from Aleppo to the Tigris.

The Seljuks with a vast army of troops had crossed the Oxus and entered Persia. Within 43 years of their arrival, they became masters of the whole of Persia and Turkistan. The Buwayhids were driven from place and power ; the Turkish body-guard gradually decayed in strength and authority ; the Fatimids were chased away from Syria ; and, after the battle of Manzikert (Malaz Kerd) A. D. 1071, the Greeks were driven back to the walls of Constantinople. Profiting by the general disintegration, the Seljuk chiefs became anxious, each to carve out an empire for himself. Their principal leaders,—Chagar Beg, Tughril Beg and Ibrahim Niyal—were linked together in ties of close kinship ; but each wanted to reign as a free monarch in his own right. After Chagar's death, Tughril killed Ibrahim Niyal and reigned

HISTORY OF THE MUSLIM WORLD

for a time as sole sovereign of the Seljuk Empire. But after his death, Chagar's son, Alp-Arslan succeeded in his place. Alp-Arslan was slain by a Turcoman soldier, and was succeeded on the throne by Malik Shah. By the year 1095 A. D., the Seljuk Empire had reached its top-most peak of power and glory. But domestic dissensions set in shortly afterwards, and led, in course of time, to the establishment of the Turkish Empire.

The Mode of Administration of the Abbasids

The Abbasids had held sway, irrespective of rank and creed, for a period of over 500 years. The Caliph was not simply the head of the administration, he was the chief representative of the State and leader of the Faithful. The Emperors selected their successors during their life-time, after which the Amirs and chief

ADMINISTRATION OF THE ABBASIDS

officials of the State would swear allegiance to them. The ceremony of swearing allegiance was always performed with great pomp. The Caliphate was an autocracy under the Omayyads ; and in a great measure, so it continued to be during the early period of Abbasid rule. But this autocracy was converted into a limited and temperate monarchy under the great Harun. Henceforth the Caliph acted with the advice and co-operation of a Council of State which consisted of representatives of all sections of the community. In the Provinces, no governor was permitted to hold sway for too long a period of time. Spies were employed in different parts of the empire for the collection of important news. On the whole it may be said that the chief object of the Abbasid sovereigns was not mere acquisition of territory but the security, peace and welfare of their subject population. The mode of administration

HISTORY OF THE MUSLIM WORLD

which prevailed in their empire was very similar to the mode which prevails in the civilized countries of the modern world.

The Muslim Empire stretched in those days over a vast extent of territory. The Berbers of Africa, the Nomads of Turkistan, the Saracens of the Arabian deserts, the people of Syria, Mesopotamia, Persia, Armenia, Egypt and Spain—all were included within the orbit of Islamic rule. It was the authority of one sovereign and the pursuit of one religious faith which had made it possible for such a vast and far-flung empire to remain as a united and harmonious whole for such a length of time.

The Abbasids continued to exercise authority from A. D. 750 to 1258. The seat of sovereign authority having been transferred from Syria to Iraq, the tide of material prosperity and social advancement also set in from the west to the east. The first eight sovereigns of the

ADMINISTRATION OF THE ABBASIDS

Abbasid dynasty had ruled with great wisdom and administrative ability. A French Historian says that the reign of the first Abbasids was the chief glory of the Saracens. The Omayyads had trusted entirely to their military power and resources ; but, however powerful an empire may be, it can never be upheld by military strength only. The subject people everywhere entertained feelings of hostility towards the Omayyad sovereigns. From Kufa to Khorasan, the seeds of discontent had been sown everywhere. Meanwhile, the governors of distant provinces had begun to claim independent sovereignty for themselves and thus the Empire had begun to disintegrate and fall into pieces. Added to this was the sensuality and wickedness of individual Caliphs, their conceit, their injustice and their insatiable greed for luxury. All this had contributed to the progressive decay and downfall of the Omayyads. The predominance which Islam

HISTORY OF THE MUSLIM WORLD

had enjoyed under the Holy Prophet and the first Caliphs was largely lost under the Omayyads. Besides, Islam itself had begun to be split up into a thousand different sects ; and the rulers of the empire had begun to lose confidence in the ordinances of their faith. The tyrannous cruelty of rulers like Hajjaj was enough to alienate the sympathy of the subject-population.

Pursuit of knowledge in Mediæval Islam

One of the most valuable sayings of the Prophet is that the pursuit of knowledge is incumbent upon all Mussalmans, irrespective of age or sex. It is adherence to this precious maxim which was the cause of such remarkable intellectual advancement in the Islamic world of the mediæval age. In another Hadis we are told that an hour's pursuit of Science is more valuable than attendance at the funeral of a

KNOWLEDGE IN MEDIÆVAL ISLAM

thousand martyrs or offering prayers on a thousand successive nights. This is only another proof that in Islam there is special and emphatic injunction for the pursuit of scientific culture. Of the physician, Abu'l-Abbas Ibnu'l-Rumiya, it is said that, in quest of medical herbs rare in the western world, he had trudged on foot from Spain to Egypt, and from Egypt to Syria. Abul Mansur Rashiduddin b. Ali al-Suri left his own country on a similar quest in the company of a painter and obtained exact reproductions of rare and valuable herbs. The Botanist Ziauddin-ibnul-Baetar had travelled in Greece, Spain and Asia Minor in the pursuit of Botanical lore. In fact, even in that early period, Botanical study and research had attained to a state of perfection in the mediæval world of Islam which is rare even among the advanced and civilized nations of the present day. European physicians are loud and generous in their praise of the Arab "Materia Medica." In fact,

HISTORY OF THE MUSLIM WORLD

the Medical Science of the west has failed, even yet, to solve the mystery of some curative secrets which were known to the Arab masters of the mediæval age. The systematic study of Science and Literature had not even begun in the rest of Europe, when Muslim Spain had already reached a high degree of perfection in the pursuit of those branches of knowledge. Students from France, Germany and England flocked to Spain in quest of learning. The physicians of Andalusia had attained to a high degree of skill in operative Surgery, while the women of Cordova were experts in Gynecology. Besides, the systematic study of History, Philosophy and Jurisprudence was pursued in Muslim Spain alone among all the countries of contemporary Europe. Gun-powder was first manufactured by Mussalmans ; and it was the Mussalmans of Spain who first attained to a degree of progress in ship-building and fortification, the arts of

KNOWLEDGE IN MEDIÆVAL ISLAM

metallurgy, pottery and sculpture, and of irrigation by artificial channels. The names of Albu Mashar, Sabit-ibn-Qurra and Ali-al-Hasan are famous in the history of the world. It was from Spain again and in the 10th century A. D. that the knowledge of Mathematics and Physical Science was first imparted to the rest of Europe. In Chamber's Encyclopædia we are told that from the 9th to the 13th century A. D. the Muslims were the most expert physicians of Europe. They had attained to a high degree of skill in Architecture also—a fact of which we find ample proof in the mosques of Cairo and Jerusalem. The prosperity of Babylon, Egypt and Persia was due to the adoption of advanced methods of agriculture. Cotton and sugar-cane were first introduced in Europe by the Mussalmans. They were expert also in the manufacture of glass and metal-ware. The Muslims first invented paper ; they knew how to weave and

HISTORY OF THE MUSLIM WORLD

dye cotton and silk-goods ; and they were pioneers also in Geography. It was Al-Mamun who established the first public library ; and the Royal Library of Cordova was famous all over the world. It contained 600,000 volumes ; and it was in imitation of this that the first public library in France was founded by St. Louis.

In the field of education, Muslim Spain was a model to all the world. Nor was Spain the only part of the Islamic Empire where education flourished. Crowds of students flocked from all quarters of the Earth to the university at Alexandria which had been started with 20 colleges. There were numerous educational institutions in the towns of Cairo and Fez also. In the 10th century A. D. an Academy (Council of the Learned) was constituted at Cordova with the many famous scholars who used to resort there from many different countries. Various questions

KNOWLEDGE IN MEDIÆVAL ISLAM

connected with Art, Literature and Science were discussed in this Academy ; and many accomplished ladies took part in such discussions. Truly in matters of education, the Muslims of Spain had made much greater progress than even the Greeks and Romans of old. From Spain, the benefit of education spread to France, Italy and the other countries of Europe. Even North Africa which for its ignorance is known as the Dark Continent was in those days very far in advance of many European countries.

The Arabs had invented the process of equation in Algebra and had laid the first beginnings of Trigonometry ; they had attained to great proficiency in the Art of Music also. It may be mentioned here that the Christians of the Middle ages displayed no very great eagerness in the study of Mathematics and Science. To a certain extent, this was due to the hostility between Christianity and Islam ; and in fact this hostility

HISTORY OF THE MUSLIM WORLD

was carried so far that people were often persecuted by the Christians for their pursuit of these branches of learning.

We have said that the Arabs attained to a good deal of proficiency in Music. The mode of Music introduced by them still survives in the province of Valencia. The modes, tunes and melodies which still prevail in Spain and the city of Moscow are in clear imitation of the forms of Arab Music. In one word, it may be said that the Arabs were exemplars to the rest of the world in Music.

The Genius of Moslem Ladies

In general knowledge and scholarship the Muslim ladies were not in any way inferior to their masculine competitors ; in fact, in several respects the women were distinctly in advance of the men. Walladah, daughter of the Caliph Mustakfi, had gained great reputation for herself

THE GENIUS OF MOSLEM LADIES

as a poetess of merit in Arabic. Ayesha, the daughter of Prince Ahmad of Cordova, was famous for her eloquence ; while Labna was the Private Secretary of the Caliph, Al-Hakam, and was specially proficient in Philosophy. Maryam, the daughter of Yakub-al-Ansari of Seville, used to deliver lectures on Literature and Rhetoric while another lady Shohda-al-Katibah used to deliver lectures on the Traditions and on Jurisprudence. The skill and efficiency of Turkish ladies is fit to excite wonder even now. In Angora, there are five ladies who have qualified in Aeronautics and have already attained distinction for themselves.

The Liberality of Islam

We have, within the limits of this book, given ample evidence to show that Islam was never propagated with the help of the sword as Christianity had been ; and now we shall

HISTORY OF THE MUSLIM WORLD

proceed to give some slight indication of the cruelty with which Christians had sought to preach their faith. Olaf, King of Norway, slew many among those who had rejected Christianity. Others were mutilated by his orders while still others were exiled from their country. In this connection, we may consider also the orders given by St. Louis concerning the spread of his faith. He had directed that people entertaining hostility towards the Christian faith must be converted with the help of the sword. Khwaja Muinuddin Chishti, however, had converted hundreds and thousands of persons to the Islamic faith and he had done it all peacefully and without the slightest use of physical force. The spread of Islam does not require the institution of any special sect or class. The irresistible logic of Islam, the simplicity of its creed, the doctrine of equality and fraternity upon which it is based—

THE LIBERALITY OF ISLAM

these by themselves have been sufficient to bring about a revolution in the religious faiths of the world. The tribes living around Medina naturally accepted Islam when they found Mussalman soldiers triumphing on all sides of them. The courtesy and civility of the Holy Prophet, his kind sympathy for all who were in distress, and his deep devotion to the cause of justice also attracted hundreds of people to the fold of Islam. The men who accepted Islam soon forgot their ancient factions and dissensions and were able to weld themselves into a new and vigorous race. It is not enough to say that Islam removed the superstition and ignorance of the Saracens of Arabia. The religion preached by the Prophet inspired the people with a new vigour and life. Nay, Islam retains even now those basic principles of equality and fraternity which it had succeeded in establishing in the first days of its preaching.

HISTORY OF THE MUSLIM WORLD

People are unanimous in admitting the liberality of Islam. The freedom of worship which Islam extended to Christian Churches during the early days of its rule had never been enjoyed by any sect or church during the long years of Roman domination. The Holy Prophet had said : "Whosoever is reluctant to follow the injunctions of my *firman* and whosoever seeks to crush men of another faith under heavy and unjust burdens, I myself shall turn to be their accuser ; yea, he who oppresses men of another faith oppresses me."

The Caliph Omar gave complete freedom of worship to the Zoroastrians of Persia, and a similar concession was extended to idol-worshippers by the Caliph Osman. They gained this freedom in exchange for the payment of the Jizia or Capitation-tax. In India also, from the very early days of Muslim domination, the Brahmins were able to enjoy full freedom

THE LIBERALITY OF ISLAM

of worship for themselves on payment of the Jizia. In the 16th Century A. D. the Muslim Governor of Bengal gave people complete liberty to worship the famous Jugannath of Orissa. Hyder Ali and Tippu Sultan also, inspite of their prejudice and narrow-mindedness in many matters, were liberal in giving large gifts of money for the establishment of the famous temple of Srirangam. Even in modern days the Muslim rulers of Hyderabad and Bhawalpore have allotted a fixed portion of their revenue for the maintenance of Hindu temples in good repair.

The oppression which was practised by the Spaniards upon Jews and Muslims during the latter part of the 15th century, the barbarous cruelty with which the Roman Emperors of the 8th century compelled the Jews to adopt the Christian faith—there was no instance of any such oppression of cruelty under the rule of

HISTORY OF THE MUSLIM WORLD

the Islamic Emperors. The Jews, exiled in hordes from their native Spain by Christian rulers, took refuge for themselves in Muslim Turkey and became a living evidence of the tolerance and liberality of Islam. It was said by a Christian priest of the 7th century A. D. that the Arabs had secured universal domination for themselves, and yet lived in peace and amity with all and made no attack upon the followers of Christianity. "On the other hand, they seem to entertain cordial goodwill towards our faith. They respect our priests, our hermits and the Lord Jesus whom we worship, and they make liberal gifts of money in favour of our churches and religious institutions."

When Jerusalem came under the sway of the Muslims in A. D. 608, a rescript was issued giving directions as to how non-Mussalmans should be dealt with. In order to show the liberality of Islam we take the liberty of quoting

THE LIBERALITY OF ISLAM

the following extracts from this rescript. "In the name of Allah, the Merciful and the Benificent, I give assurance to all, whether sick or healthy, about the security of their life, property, religion, and religious institutions. No house of worship shall be demolished or converted into a place of residence, nor shall the property attaching to it be confiscated under any pretext whatsoever. To offer insult to the sign of the Cross or to the religious faith professed by anybody shall be declared as an illegal and impious act."

The reader is invited to compare the mildness of these instructions with the bravado of the Spanish king, Philip, who declared that he would be no king rather than a king over heretics. It was this very monarch who in after-years banished the Moors wholesale from Spain.

The Caliphs gave further evidence of their tolerance and love of equality by appointing

HISTORY OF THE MUSLIM WORLD

Christians to high offices of the State. Some of these Christians were appointed to the highest seats of Justice ; nay, some were even appointed as the chief ministers of the Caliph. In the field of Commerce also, the Christians were granted large and liberal privileges. The churches and monasteries of the Christians were treated with peculiar reverence. It was only in cities where the Christian population had declined considerably and the Muslim population had increased in proportion that church-buildings were occasionally converted into mosques. Seeing that such complete freedom of worship was conceded to Christians under Muslim rule, it stands to reason that Islam never required the help of the sword in order that it might spread over the world. In the Middle ages, Christians were bitterly divided among themselves upon points of religious doctrine and practice. The persecution of priests, the quarrel between

THE LIBERALITY OF ISLAM

factions, and the idle dogmatising about obscure points of faith—these had weakened peoples' respect for religion as such. In these circumstances, when a new tide of faith came flooding in from the East, what wonder that the Christians of the West should have adopted this new and living creed voluntarily and of their own free will !

Let the reader consider what Mr. Taylor has said about the first beginnings of the new faith. "One can easily understand how the new faith of Islam should have spread so fast over large tracts of Asia and Europe. The Christian priests of Africa and Syria were engaged in making hair-splitting distinctions over nice points of doctrinal subtlety, and they inculcated a love of perpetual celibacy as the only road to purity and chastity. The result was very different from what they had expected. People were giving up the pure monotheism of the early

HISTORY OF THE MUSLIM WORLD

Christian church and were fast becoming worshippers of many gods. Nay, they were fast adopting the worship of angels and holy men. The upper classes were devoted to a life of luxury and ease ; the middle classes were ground down under the weight of taxation and bribery ; whilst the slaves and lower classes accepted permanent serfdom as their lot in life. Islam, on the other hand, uprooted the superstitions of the mind and held up a very simple and pure picture of religion before the eyes of people. It re-emphasised the unity of the God-head and taught people the great lessons of self-help and self-sacrifice. Instead of setting up a class of beggarly monks, Islam created a race of heroes and warriors."

Islam inspired new hope in the hearts of those who had been slaves before. It welded together all humanity in the tie of a common brotherhood. It established the noble principle

THE LIBERALITY OF ISLAM

of courage and self-help. The scattered and disjointed tribes of Arabia were welded by Islam into the unity and greatness of one mighty nation. Let the reader consider what was said of Islam and Christianity by one of the early Christians of Egypt. "The teachings of Christianity are self-contradictory. They are against reason and judgment. They cannot be defended upon the principles of Logic and sound argument. That Christianity was adopted by the powerful monarchs of various nations was simply due to the fact that the so-called supernatural elements of Christianity had overwhelmed their power of reason and discriminating judgment." The continued and irresistible success of Islam gradually convinced even Christians that there was the finger of God in this rapid spread of the new faith. They understood that, without the help of God himself, it would have been impossible for mere men to achieve so much success within such

HISTORY OF THE MUSLIM WORLD

a short period of time. Yea, the continued success of Islam is surely a striking proof of the eternal verity of its principles.

During the crusading expeditions of the Middle ages, the Christian pilgrims from Western Europe were, on the one hand, so impressed by the courtesy, kindness and civility of the Mussalmans, while, on the other hand, they were so deeply afflicted by the cruelty and barbarity of their Greek co-religionists that hundreds and thousands of them hastened to adopt Islam of their own voluntary accord. It is said that, on a certain occasion, three thousand Christians embraced simultaneously the faith of the Seljuk Turks. The courage, chivalry and purity of Saladin produced a remarkable impression upon the minds of the Christians. Nay, several leading Christian warriors were so deeply attracted by his character that they gave up their religion and adopted Islam. In A. D. 1185, an English

THE USE OF PHYSICAL FORCE

Templar named Robert adopted Islam and afterwards was married to one of the grand-daughters of Saladin. When Jerusalem fell into the hands of the Mussalmans, the Christians of Palestine extended a ready welcome to their new masters and began to spend their days in great peace, contentment and prosperity.

The use of physical force in Christianity (and not in Islam)

European writers impute all sorts of charges against Islam, the chief among them being that Islam was spread with the help of the sword. Those who are not familiar with the story of the Crusades put easy credence in such false charges. It is evident even from a cursory perusal of the history of the world that no religion has been able to establish itself in the hearts of mankind with the help of physical force alone. It is true that, in past ages, many religions had succeeded in

HISTORY OF THE MUSLIM WORLD

achieving a measure of temporary success with the help of the sword ; but the influence of their power disappeared in the course of a few generations. The story of Ertughril, the fierce barbarity of Chinghiz Kaan, and the vast devastation wrought by Hulaku—probably these have led to the formulation of such false charges against Islam. Perhaps people do not know that the men mentioned above were none of them Mussalmans. They were leaders of barbarian and robber hordes and were determined, if possible, to destroy the power and glory of Islam for ever. In fact they were all the enemies of Islam and none of them was its friend. No doubt, their successors adopted the religion of Islam, but it would be the folly of madness to regard them as the ideal or pattern of Islamic sovereignty. From a record of their achievements it will be quite apparent that they were engaged in the work of ravage and spoliation

THE USE OF PHYSICAL FORCE

merely and any reform of the administration was far indeed from being their desire or object. And hence also we find that their power declined and vanished within a very short period. The maintenance of permanent and continuous sovereignty is possible only by good government ; and it is far from wise to cast imputations of evil and barbarous mis-government against a nation which, beginning from the 7th century A. D. and continuing down to the present day, has maintained itself in power in various parts of the world. The reader is invited to study the history of the Crusades during the 12th and 13th centuries A. D. From this he will be able to find out at once as to which nation it was that first made use of the sword or physical force in the name of religion. Nay, even among European historians there are many who have praised with generous enthusiasm the courage, heroism and chivalry of the great Saladin and have admitted,

HISTORY OF THE MUSLIM WORLD

equally freely and without reservation, the barbarous cruelty and debauchery of the German and French Crusaders.

The Crusades : 1096-1291 A. D.

When the Mussalmans were extending their conquest over the whole of Asia, from China to the strait of Bosphorus, the Europeans naturally apprehended that, in course of time, they would cross the Bosphorus also and extend their power over the whole of Europe as well. The triumphs achieved by the Moors in Spain and Sicily confirmed them in this belief, and hence it became the united object of all Europe to check and delimit the further spread of Islam. A vast European war was initiated with the sole object of putting a check to the further encroachments of Mussalman power. The war which thus began was even more extensive

THE USE OF PHYSICAL FORCE

and dreadful than the vast world-war which was lately declared against the Kaiser by the Christian powers of the world. The war against Islam lasted for nearly 200 years and is a striking instance of the bitter fanaticism of the Christians. It is a stark and naked picture of bigotry and religious intolerance, and it may well be regarded as a deep disgrace upon the history of the world. There is no other instance quite similar to it in the history of humanity. The cruelty which Nebuchadnezzar had practised upon the inhabitants of the world, the bitter persecution which had been launched by the Egyptian Pharaohs against the Israelites, the mad fury with which Chingiz Kaan had conquered country after country, and the orgy of desolation with which Hulaku devastated Baghdad—all these instances of fierce barbarism pale into insignificance before the so-called religious war of the civilized and Christian nations of Europe. It is

HISTORY OF THE MUSLIM WORLD

unnecessary to repeat here a story which has been so well-told by the Right Hon^{ble} Syed Ameer Ali in his "History of the Saracens." European historians, in spite of their efforts, have never been able to prove that the Crusades were either necessary or justifiable. Nay, they have been forced to admit that these religious wars form a disgraceful chapter in the history of Europe. Also it has been admitted with one voice that the Saracens were remarkable, not simply for their courage and matchless chivalry but also for their justice and kindness to the fallen and vanquished. No doubt, some great historians, from the abundance of their love for their own faith, have tried to cast a portion of blame upon the Turks also and thus minimise the guilt and responsibility of their own people, but their attempts have been mostly abortive and have ended in failure. But as against the biased tales of these prejudiced historians, it may be useful to

THE USE OF PHYSICAL FORCE

remember that the Abbasid Caliphs and their allied sovereigns used to carry on the work of Imperial rule with a remarkable degree of ability and vigour. In fact it may well be doubted if any other line of sovereigns have succeeded, for an equally long period of time, in maintaining themselves in the full exercise of their power and sovereignty. It may be said without fear of contradiction that the countries conquered by the Arabs were exalted and glorified and never humiliated as the result of such conquest. Nay, in many countries, it so happened that the Christian inhabitants deserted their own Roman masters and invited the Arabs to come and rule over them. For instance, the Jews, oppressed and humiliated by the rule of the Christians, sent a warm and enthusiastic welcome to the Muslim Emperor in order that he might come and conquer their territory. Similarly the Persians abandoned the religion of their forefathers and

HISTORY OF THE MUSLIM WORLD

adopted Islam. Whichsoever country has come under the influence of Islam, that country has since then enjoyed peace and prosperity. But for the intervention of the Crusades, it is possible that the whole world, by the end of the Middle ages, would have come under the undivided and undisputed sway of the Mussalmans. Atheism and Agnosticism would have been banished for ever from the face of the earth, and the whole of humanity would have been united in proclaiming with one voice the glory of the One and Almighty Creator.

The Turks came to be regarded as one of the chief sovereign nations of the world in the 15th century A. D. But in the 11th century they were regarded as barbarous, uncivilized and cruel. The seeds of nationalism had not yet been sown in their minds. They had not yet developed into a compact and aggressive fighting power, and hence it would be a

THE USE OF PHYSICAL FORCE

difficult task to prove that the Crusades were necessary in order to protect Europe against the aggressive hostility of the Turks. Below we shall give a brief account of how the Christian monarchs of Europe came to declare this so-called religious war under the pretext of fighting for Christianity.

To visit the holy city of Jerusalem was regarded by most Christians as a necessary part of their religious discipline. In the beginning of the 11th century a rumour was set afloat among the Christian multitudes of Europe that the Day of Judgment was almost imminent. Accordingly, uncounted hordes of Christians sold out all their belongings and flocked in troops from far and near to visit the Holy Land as the last act of their lives. The Saracens, who were at this time masters of Palestine, had always tried to give every facility to European Christians in order that they might perform their pilgrimage in

HISTORY OF THE MUSLIM WORLD

safety. In 1075, the Seljuk Turks slightly increased the rate of the pilgrim-tax and thus incurred the wrath of the Christians. A monk named Peter (afterwards known as Peter the Hermit) brought various charges against the Seljuk king of Palestine and appealed for justice to the Chief Priest of Jerusalem, to the Pope of Rome, and to the monarchs of Western Europe generally. These charges, heightened and exaggerated by fancy, spread like wild fire all over Western Europe. Peter visited every important centre in Italy, France and Germany ; and wherever he went he carried with him exaggerated tales of the cruelty and oppression which the Islamic rulers of Palestine were supposed to practise upon the innocent and inoffensive Christian pilgrims of Europe. The people accepted Peter's version with unquestioning credulity and soon fell into a very fever of religious madness. In 1095, Pope Urban II himself

THE USE OF PHYSICAL FORCE

went to France and called a vast assembly where he gave a false and exaggerated version of the so-called cruelties which Islam was practising against the Christians. The masses were inflamed by the spread of these false stories and were further encouraged to join in a holy war or Crusade on the promise that their sins would be remitted by the Pope as a reward of their merit. A Crusade or holy war was thus declared against Islam and Europe rang from side to side with news of the coming conflict. Rich or poor, gentle or simple, all wore the sign of the holy cross on their tunics and enlisted themselves in the ranks of the Crusaders; and year after year bands of soldiers started from various quarters of Europe in order to take part in the expedition. There was no discipline, no law, and no code of gentle or civil manners which was observed by this heterogeneous mob.

HISTORY OF THE MUSLIM WORLD

The First Crusade : 1096-1147 A. D.

Not one of the great powers of Western Europe took part in the First Crusade. The expedition was led entirely by a few minor sovereigns and their allies. However, in A. D. 1096, a large band of more than one hundred thousand Christian soldiers was led by Godfrey of Bouillon, his brother Eustace, and Robert, Duke of Normandy. They entered first the broad territories of the Seljuk prince, Kilij Arslan, and achieved a number of triumphs there. In 1097, Baldwin founded the city of Edessa and next year the Crusaders attacked Antioch. After a siege lasting for more than seven months, disease and famine broke out among the Crusading ranks. However, Antioch capitulated in 1098, and at last in 1099 the Christian army started in the direction of Jerusalem. After fierce and continuous fighting for two days Jerusalem fell into

THE CRUSADES

the hands of the Christians. Such was the story of the First Crusade. The Christian army had massacred large numbers of inoffensive men ; and it is said that, in secret, they even indulged in the orgy of eating human flesh. In 1109, the Crusaders destroyed Tripoli, put the inhabitants to the edge of the sword, and destroyed the college, the library, and all merchandise found in the city.

Baldwin had now made himself Governor of Jerusalem, and, in 1113, he led an expedition against Damascus. The ruler of Damascus thereupon begged for help from the Sultan of Constantinople. Shortly after, a combined army of these two princes entered Palestine, defeated the French soldiers who were found in occupation, and drove them off with huge loss of life. Meanwhile, the inhabitants of Aleppo, unable to bear the oppression of the Crusaders, begged for help from the Amir of Mosul. Accordingly, the

HISTORY OF THE MUSLIM WORLD

Amir came to their assistance and took possession of Aleppo and Hamah. Meanwhile, a band of Greek soldiers, with the help of German and French Crusaders had taken possession of Bukaa, had put the male inhabitants to the sword and had taken the women as prisoners and slaves. But on the arrival of the Amir of Mosul, the Crusading forces fled from the city.

The Second Crusade : 1147-1187 A. D.

Under the leadership of Saladin's father, Baalbek was captured and the fort in Tripoli was razed to the ground. Edessa also was re-conquered at this time ; and, in the course of his victorious march, Saladin destroyed other cities and fortified places which the Crusaders had succeeded in occupying. The Christian inhabitants of Edessa, having given secret and

THE CRUSADES

treacherous information to the French, the Muslim garrison of the fort were taken by surprise and put to the sword, while the Muslim inhabitants were treated with barbarous cruelty. Thereupon Saladin flew into a rage and ordered a general massacre of the traitors. The fall of Edessa sent a stir of uneasiness through Europe, and it was determined to launch a second Crusade against Islam. The Crusading army laid siege to Damascus which, however, was relieved after sometime. After Baldwin's death, his brother, Amalric, placed himself at the head of the Crusading army and invaded Egypt in 1163 ; but he was defeated by Saladin who was general of Nuruddin, king of Mosul. In 1170 Saladin went further and invaded and occupied Jerusalem. Then he laid siege to Tyre but was compelled to retire after a short while. Next he marched in the direction of Antioch, and twenty-five Christian cities fell one by one into his power.

HISTORY OF THE MUSLIM WORLD

The Third Crusade : 1187-1193 A. D.

During the reign of Nuruddin, Amir of Mosul, his general, Saladin (Salahuddin), had been employed in various official posts where he had acquired a name for considerable efficiency. After the death of the Amir, he got an opportunity of establishing his power in Egypt, Nubia, Yemen and the Hedjaz. Saladin was born in the year 1136 A. D., and by the year 1182 a large part of the Islamic empire acknowledged his supremacy. In A. D. 1187 he defeated the Crusaders in the battle of Hattin. Afterwards Tiberias fell into his hands. The cities of Jaffa and Beirut acknowledged his supremacy. Next he proceeded in the direction of Jerusalem and re-established Muslim power there. This led directly to the outbreak of the Third Crusade. The fall of Jerusalem had excited the Christian nations of Europe and they were anxious to take vengeance.

THE CRUSADES

The Third was in one sense the greatest of all the Crusades, and the three great monarchies of Western Europe all took part in it. The united forces of France, Germany and England advanced in order to lay siege to the town of Acre ; and in order to frustrate their attempt, Saladin took the aggressive against them on the 14th of September, 1189. A large number of the Crusading warriors were killed in the battle that ensued. Saladin's army was comparatively small in number and yet he succeeded in achieving complete triumph over the foe. After this, the allied European powers once again made a determined effort for the re-capture of Acre, and many minor engagements took place in consequence. In these battles thousands of Muslim warriors were slain by the Crusaders amidst circumstances of revolting brutality. But, defeated in their attempt to raise the siege of Ascalon, the European powers were forced to

HISTORY OF THE MUSLIM WORLD

enter into treaty with Saladin. The treaty which was now concluded ran to the effect that Christians, thenceforth, would be entitled to enter Jerusalem without obstruction and without the necessity of having to pay any tribute. The Third Crusade thus came to an unsatisfactory end. It had involved England, France and Germany in a good deal of loss and had resulted in the death of thousands of fine warriors. Saladin died on the 4th of March, 1193. His courage, chivalry, heroism and greatness of heart had won over the greatest of his enemies, namely Richard (Cœur de Lion), king of England. Richard also had specially distinguished himself in these wars by his wonderful heroism and military prowess and by the liberality of his heart. He was ship-wrecked on his voyage home at the end of the Crusades ; and as he was journeying overland, he was seized by the Duke of Austria and handed over to the Emperor,

THE CRUSADES

Henry VI, and it was only after the payment of a heavy ransom that he was released and allowed to return to England.

The Fourth Crusade : 1195-1198 A. D.

Saladin was the greatest among all those sovereigns of the Ayyub dynasty who had reigned in Asia Minor. Two years after his death, the Crusades commenced again under the order of the Pope of Rome. The chief points of difference between the Mussalmans and the Christians had all been settled as the result of the Third Crusade ; and the minor campaigns, which took place afterwards and are also known by the name of Crusades, are hardly deserving of much mention. In 1195 the Emperor, Henry VI, conquered and occupied Sicily with the assistance of a large band of Crusading troops. Two other divisions of the same army advanced in the

HISTORY OF THE MUSLIM WORLD

direction of Syria. In 1196 the Turks were defeated in the vicinity of Tyre. In 1198 the Saracens attacked Jaffa, and the Christians, in violation of their former treaty, attacked Beirut. The forces of Saladin advanced in order to repel this invasion, whereupon the Christians agreed not to renew hostilities for a period of three years.

The Fifth Crusade : 1201-1204 A. D.

But before the period of three years was over, the Pope was eager to begin hostilities again. The English King, Richard, refused to join in this war. But the other allied powers lent their aid and countenance to the struggle. This time the Christian army, instead of advancing in the direction of Syria, turned their attention against Constantinople. Constantinople was given up to the blaze of a fierce conflagration, and neither men nor women escaped from the savage fury of

THE CRUSADES

the Crusaders. Rapine, torture and massacre raged with unbridled ferocity through the streets of the city.

The Children's Crusade : 1212 A. D.

The repeated failure of the Crusades was ascribed by many to the vice and licentiousness of the Crusaders themselves ; and hence it was resolved that a new Crusade should be started consisting only of chaste and innocent boys. Hence, in 1212, a band of thirty thousand boys and girls, under the leadership of Stephen who was a boy himself, and another band of 20 thousand, under the guidance of a peasant boy named Nicolas, started from Germany. Most of these died in the course of their march, while the rest were sold as slaves.

The Sixth Crusade : 1219-1229 A. D.

In A. D. 1219 a Sixth Crusade was proclaimed by the Pope. More than 200 thousand

HISTORY OF THE MUSLIM WORLD

Christian soldiers, most of them of German extraction, landed on the sea-coast of Syria. After devastating the littoral, they started in the direction of Egypt and laid siege to the city of Damietta in the year 1219. Of the seventy thousand inhabitants of the city only three thousand survived the devastating fury of the Christian army. The Crusading army next reached Cairo but was defeated in battle and had perforce to abandon the siege of Damietta. In 1229 the Christian general, Frederick, effected a treaty of alliance with the Sultan, Malik Kamil, and began to rule over Jerusalem as the result of a compromise. Henceforth, till the year 1291 A. D., Jerusalem remained under the control of the Christians.

The Seventh Crusade : 1239-1245 A. D.

In the year 1239 a new war was declared by Pope Gregory IX. The Sultan, Kamil, had died that year and the Christians, in

THE CRUSADES

violation of the treaty concluded with him, again advanced in the direction of Palestine. Kamil's children defeated the Christian army and made preparations to attack Jerusalem. Frightened by these attempts the Christians entered into alliance with the Sultan of Egypt and thus succeeded in keeping Jerusalem safe.

The Eighth Crusade : 1248-1254 A. D.

In A. D. 1244, the inhabitants of Khwarizm, being driven away by Chingiz Kaan, came and occupied Jerusalem. This led to the outbreak of the 8th Crusade. Louis IX, king of France, became excited at the new turn which events were taking and advanced in person against the men of Khwarizm. In A. D. 1249, he reached Egypt, but next year he was defeated and captured by Turan Shah, Sultan of Egypt, after the battle of Mansura. The Crusaders

HISTORY OF THE MUSLIM WORLD

were forced to return to Damietta, and King Louis was released only on condition that he would refrain from further wars in future. After staying for more than four years in Syria, Louis returned at last to France.

The Ninth Crusade : 1267-1272 A. D.

The Sultan, Ayyub Beg, died in 1260, and the Mamelukes of the army chose Bibers as his successor. This brave and skilful soldier drove away the men of Khwarizm from Syria and recovered Damascus and Jerusalem from their hands. Afterwards he advanced again in order to expel the Christians from the holy land of Syria. In consequence of this move on his part a new Crusade commenced in 1267. King Louis of France and Edward, the young Prince of Wales, both assumed the Cross in the course of this campaign. In 1268 Antioch fell into the power of

THE CRUSADES

Bibers. In 1270 King Louis died and the great Christian fleet was practically completely destroyed on the coast of Sicily. In 1271 Prince Edward advanced against Acre, and for a time gained temporary success against the Mamelukes. Next year Edward concluded a ten years' peace with Bibers and returned to Europe. In 1274 the Pope, Gregory X tried to declare a fresh Crusade but was unsuccessful in his attempt. Meanwhile, Bibers and his successors continued in their attempts to expel the Christians from the territories of Islam. In 1289 Tripoli was conquered by them, and only Acre now remained in the hands of the Christians. But in 1291 even Acre fell under the power of Khalil, one of Bibers' successors. Other cities like Tyre and Beirut also acknowledged the supremacy of the Mussalmans. Gradually the Christians abandoned all those places which still remained in their occupation. To

HISTORY OF THE MUSLIM WORLD

make up for these reverses it was contemplated from time to time to start other Crusading expeditions ; but nothing came of such attempts.

The True Character of the Crusades

The Crusades form a glorious chapter in the history of Islam. The Mussalmans gave a striking and remarkable proof of their courage, heroism, kindness and courtesy during the course of these campaigns, and it was on the model of their virtues and good qualities that the great orders of Knighthood were established during the Middle ages.

Jerusalem, before it came under the sway of the Caliphs, had been a theatre and play-ground of treachery, injustice and barbarism. But the city seemed to be inspired with a new life under the rule of Islam, and all forms of communal strife came to an end. The Christians were permitted to perform their religious rites without any

THE TRUE CHARACTER OF THE CRUSADES

obstruction or hindrance. But, when the Crusades broke out, the forces of oppression and unpeace were once again let loose in the city. The Crusaders, fighting in the name of religion, flooded the earth with human blood and slew wholesale without distinction of men, women or children. But such is the glory of Islamic training that, when Saladin brought Jerusalem under his power, he did not allow the least oppression to be committed upon the non-Mussalmans.

The conquest and re-capture of Palestine was the ostensible object of the Crusades, and the ignorant masses of Europe joined in these wars under that impression. But, in point of fact, the Crusades had nothing to do with religion. The priestly classes of Christian Europe had reached a state of degradation during the Middle ages, and it was at the direction of these priests that the Crusaders crossed over from Europe to Asia in order to discover a new

HISTORY OF THE MUSLIM WORLD

field and fresh opportunities for pillage, massacre and robbery. On their way towards the Holy Land, the so-called Crusaders committed the most barbarous acts of wanton cruelty upon the people of Bulgaria, Hungary, and other countries through which their passage lay. Some hints can be gathered from the works of H.H. Milman of the fearful atrocities which they committed when they first reached Byzantium on their way. In his book on "Latin Christianity," Milman writes to the following effect : acts of brutality were committed upon women even in the public streets, and the Crusading troops carried away cart-loads of looted property. Prostitutes profaned houses of worship with their ribald and wanton songs while even monks and priests came eagerly forward in order to take their share of plunder. Thousands of the Crusading army fell a prey to disease and starvation on the way, and only a small remnant succeeded in reaching

THE TRUE CHARACTER OF THE CRUSADES

Palestine. The Crusades are often spoken of as wars of religion ; but in point of fact they were a terrible chapter of infamy and disgrace for the priestly classes of Christian Europe. The men who came with the ostensible object of saving the Holy Land from the hands of the Saracens were in fact a source of shame and infamy to the holy sepulchre. The Crusaders plundered and devastated whatever country they passed through and among others they slew numberless crowds of Jews. Milman further says that the Christians of Palestine were oppressive, treacherous and grossly licentious. Yet, by a curious irony of fate, it was these very people who came to be regarded as saviours and protectors of the Holy Land.

A large number of Jews were slaughtered during the Second Crusade. It is said that three hundred thousand lost their lives in the first battle and thirty thousand more in the second battle

HISTORY OF THE MUSLIM WORLD

of this campaign. Large numbers of young boys went forward for the rescue of the Holy Land, and were unfortunately sold as slaves on the African coast. In fact, so far from fighting for the Holy Land, a large portion of the so-called Crusaders never cast their eyes upon the Holy City. Islam means the religion of peace. So long as Jerusalem was under the power of the Mussalmans Arabs, Jews and Christians all were permitted to follow their religious practices in peace, and it was only under the Christians that the city fell a prey to all manner of strife, unquiet and disorder. When Omar first conquered Palestine from the Christians, he did not flood the earth with blood-shed as was done during the Crusades. Nay, the Caliph of Islam and the Chief Priest of the Christians both entered the city together on terms of peace and amity ; and yet, when the same country was conquered by the Crusaders, hundreds of men, women and

THE RESULT OF THE CRUSADES

children were put to the sword and a deluge of blood flowed over the holy sepulchre. On the other hand, when the same town was again re-conquered by Saladin, the world received a striking example of how kind and considerate a conqueror could be.

Results of the Crusades

"The Crusades may be considered as material pilgrimages on an enormous scale and their influence upon general morality seems to have been altogether pernicious".

"In one vital respect the result of the Crusades may be written down as failure. They ended, not in the occupation of the East by the Christian West, but in the conquest of the West by the Muslim East".

"Everywhere in the 15th century, in Europe and in Asia, the Crescent was victorious over the Cross ; and Crusade and Mission, whether

HISTORY OF THE MUSLIM WORLD

one regards them as complimentary or inimical, perished together" [*Encyclopædia Britannica*, Vol. VII, 1910.]

CHAPTER 2.

The Various Muslim Powers of the World.

Persia. The name Persia is derived from Fars or Pares which again is the name of a part or province of that country. Again, Fars was included in the land of the Aryans, and hence it

Extracts from Milman's "Latin Christianity"
Book VII, Chapter VI. pp 232 and 233 :—

[Speech of Urban II] Never perhaps did a single speech of man work such extra-ordinary and lasting results as that of Urban II at the Council of Clermont. He dwelt on the sanctity, on the wonders of the land of promise. * * * * Of this land the foul Infidels were now the lords of the Holy City itself, hallowed by the Life and Death of the Saviour. Whose soul melted not within ;

PERSIA

bears the name of Iran. The name 'Irani' would indicate the men of Parthia, Media and Fars as well as the language they spoke ; and hence the people of Persia in general described themselves by the name of Iranis.

The Achæmenian Dynasty. B. C. 730-521.

The history of Persia dates from the time of Achæmenes ; we know nothing of

whose bowels were not stirred with shame and sorrow ? The Holy Temple had become not only a den of thieves, but the dwelling place of Devils.

* * * * He assured them that the Saviour himself, the God of armies would be their leader and their guide in battle. There was no passion which he left unstirred. "The wealth of your enemies shall be yours ; ye shall plunder their treasures." * * *

He offered absolution from all sins (there was no crime—murder, adultery, robbery, arson—which might not be redeemed by this act of obedience to God ; absolution without penance

HISTORY OF THE MUSLIM WORLD

what happened before. This dynasty reigned in Persia from B. C. 730 to B. C. 521. The most powerful sovereigns of this dynasty were Cyrus and Cambyses. Cyrus invaded and occupied Syria in B. C. 549, and within a period of four short years the whole of Greek Asia Minor fell under his control. Afterwards he extended his conquest to Bactria and Babylonia also. After his death in A. D. 528 his

to all who would take up arms in this sacred cause.
* * * * He promised eternal life to all who should suffer the glorious calamity of death in the Holy Land, or even in the way to it.

Page 235 of the same book :—

The Crusaders, if we could calculate the incalculable waste of human life from first to last (a waste without achieving any enduring result), and all the human misery which is implied in that loss of life, may seem the most wonderful phrenzy which ever possessed mankind.

THE ACHÆMENIAN DYNASTY

successor Cambyses made up his mind to invade Egypt. The Phœnicians sent a fleet in order to co-operate with him, and, in the battle of Pelusium, the Egyptians were defeated in 525 B. C. and their country annexed to the Persian

Pages 238 and 239 of the same book :—

No barbarian, no infidel, no Saracen ever perpetrated such wanton and cold-blooded atrocities of cruelty as the wearers of the Cross of Christ . . . on the capture of that (Holy) City. Murder was mercy, rape tenderness, simple plunder the mere assertion of the conqueror's right. Children were seized by their legs, some of them plucked from their mothers' breasts and dashed against the walls, or whirled from the battlements. Others were obliged to leap from the walls, some tortured, roasted by slow fires.

Page 249 of the same book :—

They ripped up prisoners to see if they had swallowed gold. Of 70, 000 Saracens there were not left enough to bury the dead : poor Christians

HISTORY OF THE MUSLIM WORLD

Empire. From Egypt Cambyses marched in the direction of Carthage, but the bulk of his army was destroyed in the desert in the course of the march.

The Greek, Roman and Parthian kings.

B. C. 521 to B. C. 227.

In the year 521 B. C. Darius I, son of Hystaspes, ascended the throne of Persia. In B. C. 517, he reformed the administration of the Empire and levied tribute from his subjects. He divided his dominions among 20 satrapies or provinces, and, as in the case of the Turkish Empire, a governor was appointed for each of these provinces. With an army of 800,000 men, Darius crossed the Bosphorus and brought Thrace

were hired to perform the office. * * * * The Jews were burned alive in their synagogue. The people had no sooner arms in their hands than they turned them against the first enemies of Christ and of the Church, the unfortunate Turks.

THE GREEK, ROMAN & PARTHIAN KINGS.

and Macedonia under his subjection. In B. C. 512, he conquered the northern part of Afghanistan and marched against Sindh which he reduced into a province of his Empire. In B. C. 486, Egypt rose in rebellion against him and the Persians were driven off from there. In B. C. 485, Darius was succeeded by his son, Xerxes I. Egypt was once again brought under the subjection of Persia during his reign, while in B. C. 480, the Persians invaded Greece again and gained a victory in the battle of Thermopylae. In B. C. 465, Artaxerxes I, brother of Darius, ascended the throne ; and upon his death in B. C. 425, his son, Xerxes II, succeeded him and had a brief reign of 45 days only. His son, Darius II, ascended the throne in B. C. 425 ; and Darius was followed successively by Artaxerxes II (B. C. 404) and by Artaxerxes III in B. C. 359. The Persians lost Egypt again during the reign of the latter prince, but the country was recon-

HISTORY OF THE MUSLIM WORLD

quered in B. C. 341. In B. C. 338, Arsases, and in B. C. 336, Darius III became kings for a brief period each. In B. C. 334, Alexander, king of Macedonia, conquered and occupied Lydia, Caria and Lycia. Next year Phrygia, Cappadocia, Cilicia and the northern portion of Syria fell before the victorious advance of Alexander, and in B. C. 327, the Greeks conquered Phœnicia, Judæa and Samaria. Egypt also fell before them. Alexander invaded Assyria, and annexed Bactria. Alexander died in 323 B. C. Susa and Babylon also fell at this time.

Parthia : B. C. 250 - B. C. 216.

The Greeks had established a colony at Bactria in the north of Persia. In course of time the people of Bactria rose in rebellion and Seleucus Nicator had great difficulty in quelling the insurrection. Afterwards in B. C. 240 a new power rose in Central Asia in defiance of the Seleu-

THE GREEK, ROMAN & PARTHIAN KINGS.

cidæ. The people of Bactria were originally a nomadic race; in course of time a keen desire for freedom grew up amongst them, and they became unwilling to live side by side with the Greeks. So they retreated a little to the west and settled in Parthia which is included in the modern Persian province of Khorasan. Like the Persians these too were Zoroastrians by religion.

* Zoroaster or Zarathustra was born some time about 1000 B. C. William Jackson places his birth in 660 B. C. and his death in 583 B. C. The religion founded by him is known as Zoroastrianism. The Achæmenian and Sasanid kings of Persia were the followers of this religion and so too are the modern Parsee community of India. Zoroaster was born on the bank of a river on the North-Western Frontier of India. It is said that he felt the urge of divine inspiration within him as he grew up in years, and his youth was given up to meditation and

HISTORY OF THE MUSLIM WORLD

In B. C. 254 internecine strife broke out among the Romans and battle took place between the Romans and the Parthians on the bank of the Euphrates. In B. C. 234, the Parthians proved victorious.

retirement. He succeeded in converting to his faith the then king of Bactria. Afterwards he became matrimonially connected with the royal family, and the spread of his religion was greatly facilitated by the assistance of royal power.

The Scripture of this religion is known as the Avesta. The language in which the Avesta is written is nowhere in use as current speech in the world, and it is difficult to say what the name of the language was. According to some, the language itself was known as Avesta ; but roughly it may be said that the language represents the most ancient form of Pehlevi. A form of speech into which the Avesta was translated is known as Zend and hence some people, under a misapprehension, speak of the original book itself as 'Zend-Avesta.' There is rea-

THE GREEK, ROMAN & PARTHIAN KINGS

War broke out again in B. C. 216 and treaty was concluded for a time ; but henceforth the Romans began generally to decline in power. In very ancient times a people called the Askaris reigned in Iran for nearly 200 years. They were so called because they were divided among many branches. A later king of this dynasty was known by the name of Sasan ; and from him we can trace the origin of the Sasanids.

son to believe that the Avesta in its original form consisted of 21 parts ; but in its present form the book is complete in 5 parts. We have no authentic record of how this transformation came to take place. But it is said that a certain portion of the book was destroyed at the time of Alexander's invasion. Afterwards the Parthian king named Volagases of the Arsacid dynasty succeeded with great efforts in recovering the lost portion, while some changes and corrections were made during the reign of the three Sasanid sovereigns, Ardas, Shapur I and Shapur II.

HISTORY OF THE MUSLIM WORLD

Sasanid Dynasty : We have no continuous history of the early kings of the Sasanid family, but the history of Persia begins from Ardashir who was a Sasanid himself.

The Avesta is a most ancient work, and yet there are clear indications in the book of a fine monotheistic faith. Of his own prophetic character, Zoroaster says that he had been sent to purify religion from the dross of idolatry. Zoroaster speaks of the simultaneous existence and influence of the powers of Good and Evil ; and yet it would not be correct to describe his religion as anything but monotheistic in its essence.

Zoroaster speaks of the eternal struggle between the powers of Good and Evil. The world, according to him, is the theatre of this struggle, and possession of the soul of man its object. The Creator has given complete freedom of will to man, and hence it is possible for the latter to be influenced, either by the power of Good or by the power of Evil.

The Avesta makes mention of man's judgment

THE SASANID DYNASTY

The Sasanids : 227-641 A. D.

Ardashir : 227-242 A. D. In A. D. 227, Ardashir advanced against the Greek king, and a battle took place between the two at a place called Harmuz. Ardashir was victorious in this battle, while the Greek king was humiliated and beaten back. From this time Parthia became incorporated

according to vice and virtue and of his enjoyment of Heaven or punishment in Hell as a necessary consequence. The man in whom virtue predominated over vice would be entitled to Heaven and no one else. Zoroaster was of opinion that sin could not be atoned by sacrifice or ceremonial observance.

In course of time, the priests came to acquire a good deal of influence in the religion of Zoroaster; and, under the pressure of priestcraft, the pure monotheism of his faith came to be overlaid with a mass of corruption. With the spread of Islam in the 7th century A. D., the ancient religion of Zoroaster began to disappear from Persia.

HISTORY OF THE MUSLIM WORLD

with the Persian Empire. Ardashir died in A. D. 242 and was succeeded by Shapur I.

Shapur I : (242-272). Shapur also had to fight with the forces of the Eastern Roman Empire and in A. D. 260 the Greeks were beaten by him.

Hormuzd I. (272-273) ; Bahram I. (273-277) ;

Bahram II (277-294) ; Bahram III. (294).

After the death of Shapur I, Hormuzd I came to the throne in 272 A. D. He was succeeded by Bahram I in 273 A. D. and Bahram I by Bahram II in 277 A. D. The latter reigned from 277 to 294 A. D. Bahram III, son of Hormuzd I had been Governor of Seistan and succeeded in acquiring Armenia.

Narseh. (294-303) ; Hormuzd II. (303-310) ;

Shapur II. (310-379).

Narseh was defeated at the hands of the

THE SASANID DYNASTY

Romans * and compelled to conclude a treaty of peace with them. Narseh was succeeded by his son, Hormuzd II, and the latter by his son Shapur II. Shapur established his sovereignty at Nishapore. It was during his reign that persecution of the Christians began. Shapur wanted to drive the Romans back from the banks of the Tigris and to occupy Armenia for himself. In A. D. 337 the Roman Emperor, Constantine, died and the war continued under the lead of Constantium. The struggle lasted for a long time but was at last brought to an end by a treaty of peace. When Shapur II. died in A. D. 379, his brother, Ardashir II. was installed in his place.

Ardashir II. (A. D. 379-383) ; Shapur III. (383-388).

Ardashir II. was dethroned in A. D. 383 and

* Here, and in all connected passages, by Romans we are to understand the Romans of the Eastern or Greek Empire.

HISTORY OF THE MUSLIM WORLD

was succeeded by Shapur III who sent an embassy to Constantinople as a result of which a fresh treaty was concluded in A. D. 384.

Bahram IV. (388-399 A. D.).

After the death of Shapur III, his son, Kerman ascended the throne under the name of Bahram IV. During his reign, the larger part of Armenia was included within the Persian Empire, while the remainder was annexed to the Roman Empire. In A. D. 399, Bahram was killed by an assassin.

Yazdegard I. (A. D. 399-420).

Bahram was succeeded by Yazdegard I. He had a rooted hostility towards the Christians and has been called by them the 'Sinner' *par excellence*. He was killed in A. D. 420, and a distant agnatic relative laid claim to the throne.

THE SASANID DYNASTY

But, with the help of a section of the Arab people, Yazdegard's son, Bahram V was enabled to obtain the throne. This Bahram was known as Bahram 'Gur' or the hunter.

Bahram V. (420-438 A. D.).

Persecution upon the Christians was renewed during his reign, and as a result war broke out with them. At last a treaty was concluded in A.D. 422 by which the Christians were given freedom of worship in the Persian Empire just as the Zoroastrians were given freedom of worship in the Roman Empire. At this time, the Persians had to fight also against the Kushans or the white Huns. Bahram Gur died in A. D. 438.

Yazdegard II. (438-457 A. D.)

After the death of Bahram, his son, Yazdegard II, ascended the throne and renewed persecution

HISTORY OF THE MUSLIM WORLD

against the Jews and Christians. Once again, war was about to break out between the Romans and Persians, but a timely peace averted the calamity. Meanwhile, Yazdegard II. had other troubles on hand. A rebellion broke out in Armenia, and in Khorasan there was a clash again with the white Huns. And so Yazdegard had perforce to give liberty of religious worship to the Christians.

Hormuzd III. (457-459 A. D.) ;

Piroz (459-484 A. D.)

Yazdegard was followed in succession by his two sons, Hormuzd and Piroz. Piroz obtained several successes in his struggle with the Huns, but was at last defeated and taken captive by them (484). The Huns devastated the whole of Persia and had at last to be bought off for the sake of peace.

THE SASANID DYNASTY

Balash : (484-488).

Piroz was succeeded by his brother Balash, who, after a short and uneventful reign, was dethroned in 488 A. D.

Kobad I. (488-531 A. D.).

Balash was succeeded on the throne by Kobad, son of Piroz. During his reign, there was a fierce struggle between the Persians and Romans, the ultimate consequence of which was that the Arabs were enabled to establish a separate and independent sovereignty for themselves. In 531 A. D. Kobad led an expedition against Syria. The Persians crossed the Euphrates, but their further progress was checked at this city. In Mesopotamia, however, they gained a measure of triumph. Kobad died in A. D. 531 and peace was concluded with the Romans.

HISTORY OF THE MUSLIM WORLD

Nausherawan : Khasru I. (531-579 A. D.)

Kobad was succeeded on the throne by his son Khasru I. Khasru was known by the name of Nausherawan and was a most just and peace-loving prince. He modified the laws relating to land revenue with great benefit for the tenant as well as for the collectors of revenue. Many canals were dug and bridges and embankments constructed during his reign. He conducted the affairs of administration with great efficiency and skill ; life and property were safe during his reign, and the people of the different parts of the empire lived in free and full enjoyment of their civic and religious rights. Khasru carried out also a thorough reform of the army. In A.D. 532 a treaty of peace was concluded with the Roman Empire by which the Persians agreed to give back several forts on the east coast of the Black Sea as well as to pay a large annual subsidy to the Romans.

THE SASANID DYNASTY

But shortly afterwards war broke out again with the Roman empire. In A. D. 540, Khasru invaded Syria and captured and occupied Antioch. Vast changes in the territorial domains of the empire took place between 543 and 562 A. D. The Turks established a new kingdom in the low lands of the north and their emperor Khakan extended his empire as far as the Oxus or Amu Daria in the south. Thus the whole of Bactria became included within the Sasanid empire. Khasru married a daughter of Khakan and sought thereby to establish friendly relations with the Turks ; but his efforts did not meet with success. The seeds of hostility were sown between the king of Khorasan and the emperor of the Turks. Meanwhile Khasru, without actually annexing Afghanistan, extended his suzerainty as far as the eastern border of that kingdom. In A. D. 570 Khasru led an expedition against Yemen. The

HISTORY OF THE MUSLIM WORLD

Christians of Abyssinia had conquered this country in A. D. 525, but thenceforth and, till immediately before the establishment of Islam, Yemen continued under the sway of the Persian empire.

Hormuzd IV. (579-590).

After Khasru's death, his son Hormuzd IV was installed on the throne. Hormuzd reigned with great justice and ability and one of his first acts was to improve the status of the common soldiers. War with the Romans and Turks continued during his reign also. The Turks, defeated in battle, agreed to pay tribute, while as against the Romans an expedition was led to south of Persia. But the Persians failed in their attempt. Meanwhile, internecine warfare broke out in Persia, as a result of which Hormuzd was dethroned.

THE SASANID DYNASTY

Khasru Parvez or Khasru II (590-628 A.D.)

Khasru II surnamed Parvez ascended the throne ; and almost simultaneously an insurrection broke out in Ctesiphon. Khasru was weak, timid and luxurious and the royal treasury was practically emptied as a result of his extravagance. He was very much—and very much to his own loss—under the influence of his Christian wife. There was a battle between his troops and the Arabs at a place on the bank of the Euphrates. The Arabs distinguished themselves greatly in the battle and began to entertain dreams of a future conquest of Persia.

To Khasru there came divine revelation of the impending ruin of the Persian Empire. He dreamt that a *ferishta* (angel of God) broke the royal wand and wrote thus on the wall :
"O man of little strength, verily God has sent a

HISTORY OF THE MUSLIM WORLD

Prophet for humanity and has sent a Holy Book to him. Humble yourself therefore and have faith in him and God will bless you in this world and the next ; otherwise you will be ruined, your empire will be destroyed and your lordship will disappear for ever."

Also the following portents occurred at this time. The embankment on the Tigris gave way and there was fierce play of lightning in the direction of the Hedjaz.

The Prophet Muhammad addressed the following *firman* or decree to Khasru :—"In the name of Allah, the Merciful, the Beneficent : From Muhammad, Prophet of God, to Khasru, son of Harmuzd. Verily I must praise unto you the name of Allah, the all-powerful. There is no other God beside Him. When I was an orphan He saved and protected me ; when I was poor He gave me wealth ; when I was wandering in darkness, He showed the way to

THE SASANID DYNASTY

me. Those who are bereft of wisdom and whose death is imminent, it is they only who will disregard the warnings of the Prophet. Acknowledge the truth, O Khasru, and you will be safe ; otherwise join in war with Allah and His Prophet and be sure that they will not be unsuccessful. Peace be on you !”

It is said that when Khasru got this letter he tore it to pieces in his excess of rage and hatred whereupon the Muslim ambassador cried out in anger : “O unbelieving king, surely Allah will destroy your kingdom and increase the number of your foes.”

Khasru came into conflict with the Romans also. Damascus fell into his hands in 613 and Jerusalem in A. D. 614. Heraclius was unable to prevail in spite of all his attempts. But afterwards, when Khasru was marching in the direction of the Caucasus, his progress was checked by Heraclius. Ctesiphon having risen

HISTORY OF THE MUSLIM WORLD

in rebellion, Khasru was compelled to run away. He died in 628.

Kobad II. Kobad succeeded upon the death of Khasru, but he died after a short reign of six months.

Ardashir III. (628-632 A. D.). After Kobad's death, his son Ardashir ascended the throne at only seven years of age. Insurrection broke out all over the kingdom during his reign ; and in 632 A. D. Yazdegard III was installed in his place.

Yazdegard III. (632-651 A. D.). The Arabs began to make headway during the reign of this king. Mosanna, leader of the Bedouins, led many expeditions against Persia. Next Khaled became the leader of the Bedouins, and he arrived on the bank of the Euphrates with a small band of troops.

The Persians were defeated in many minor engagements and many places on the frontier came under the control of the Arabs. Finding the

THE SASANID DYNASTY

Mussalmans victorious, the Christians agreed to come to their assistance. The Arabs plundered the villages on the western bank of the Tigris. Meanwhile, Khaled was summoned back to Syria in 634 ; and Abu Obaida, who was appointed general in his place, was defeated in battle with the Persians. Thereupon, the Caliph Omar sent troops in large numbers to Iraq ; and in 636 A. D. the Persian army suffered a total defeat. Frightened at the prospect of imminent ruin, the Persian king despatched against the Arabs an army of 1000,000 men under the command of Rustam. The Arab general, Saad-ibn-Abi-Akkas, marched back for some distance and reached a place called Kadesia to the south-east of Hira. At last preparation for battle commenced in A. D. 637. The Arabs fought with remarkable valour ; the Persian forces, mounted upon elephants, were thrown into utter confusion, and Rustam was slain. The Muslims triumphed ;

HISTORY OF THE MUSLIM WORLD

then, crossing the Tigris, they attacked Ctesiphon, and Yazdegard fled in fear.

End of the Sasanids.

The hundred years' struggle between Rome and Persia, which had begun in 527 A. D. with the attack of Kobad I on Justinian, utterly enfeebled both empires. In 633 the Arab squadrons made their entry into Persian territory. After several encounters there ensued the battle of Kadesia (637 A. D.) where the fate of the Sasanid empire was decided. In August 636, Syria had fallen after the great Arab victory of Yarmuk, and in 639 the Arabs penetrated Egypt. In 641 the battle of Nehawand decided matters finally. In 651 Yazdegard was slain. Thus ended the empire of the Sasanids. The Arabs now occupied every province as far as Balkh and the Oxus.

ARAB DOMINION

Arab Dominion. (A. D. 641-874)

The whole of Persia from the Caspian Sea to the Indian Ocean had now come under the power of the Arabs ; and in course of time, Khorasan, Kerman, Mekran, Seistan and Balkh also fell into their hands. Thus, within 200 years, the whole country west of the Indus acknowledged the supremacy of the Caliphs. No doubt a small remnant of Sasanid power still continued to linger in the mountainous region of Tabaristan ; but they also acknowledged the suzerainty of the Caliphs and paid tribute to them.

While the Mussalmans of Arabia were extending their conquest from the Euphrates to the Oxus, the Persians were unable to offer any effective resistance to them. The reason was that they had been debilitated by luxury and sloth. Their administrative system had become lax and disorganized. But in course of time the successors

HISTORY OF THE MUSLIM WORLD

of the Caliphs also became weak and powerless whereupon rebellions broke out in Persia. Ya'qub proclaimed himself independent in Seistan. Upon his death, his brother Amr succeeded him and continued to rule with great vigour and ability.

At the instigation of the Caliph Mutamid, one Ismail Samani, leader of Transoxiana, rose in rebellion against Amr. Amr was captured and brought before the Caliph and was slain by order of the Caliph. After Amr's death two other kings of the same family carried on the administration for some time ; but in the succeeding century, the Persian empire became divided between the Saman and Daylam dynasties.

The Samanids in Persia. (874-999 A. D.)

The Saman dynasty extended its sway over Transoxiana, Khorasan, Balkh and Seistan, while the Daylams held rule in Iraq, Fars,

THE SAMANID DYNASTY

Kerman, Kurdistan and Laristan. Saman, a Persian noble of Balkh, renounced Zoroastrianism and embraced Islam. His grand-sons distinguished themselves in the service of the Caliph Mamun and were rewarded with provincial governorships. Their successors were weakened by rebellions and by the growing power of the Buwayhids. The real power fell more and more into the hands of the Turkish Body-guard. Assistance was implored from Alaptagin who founded the dynasty of the Ghaznevids, which succeeded to the power of the Samanids in the region south of the Oxus. *

The Daylam Dynasty. A man named Abu Suja Buwayh, a fisherman by occupation, hailing from

* **Origin of the Ghazni dynasty** :—Alaptagin, a Turkish slave of the Saman kings, had carved out a principality for himself in the Suleiman hills. It passed on after his death to one of his Turkish slaves, named Sabaktagin. Sabaktagin sent an army under

HISTORY OF THE MUSLIM WORLD

a place called Daylam in the province of Mazandaran, held forth the promise of royal power to his three sons on the strength of his skill in Astrology. The troublous character of the age coupled with the ambition and mutual rivalry of the sons gradually raised them to a position of prominence under the chief of Tabaristan. They became masters of Kerman and Kurdistan and even meditated an assault upon Baghdad. But the Caliph having acknowledged them as the chiefs of the two aforesaid provinces,

the command of his son Mahmud for the assistance of Amir Nuh of the Saman dynasty. Mahmud fought with great valour and defeated the rebels, and in reward got the governorship of Khorasan. The famous Ghaznevid empire originated with Alaptagin and came into power during the reign of Mahmud ; and at one time it extended from Baghdad to Khasgarh and from Georgia to Bengal. The Ghazni dynasty ruled in Afghanistan from 962 to 1186 A. D.

THE DAYLAM & GHAZNEVID DYNASTIES

they gave up the latter design. After the death of Abu Suja, one of his sons, Rukunuddawla Hasan, was installed on the throne while his brother, Imaduddawla, occupied Fars and continued to rule there for the next thirty years with great skill and efficiency. But at last, Mahmud, Sultan of Ghazni, included Fars and Khorasan within his dominion.

Persia lost her freedom in the battle of Nehawand in A. D. 641. The Caliphs of Baghdad maintained their authority intact over the Saman, Ghazni and Daylam dynasties ; and these dynasties also, while acknowledging the suzerainty of the Caliphs, held a semi-independent position in their territories. The founders of these dynasties were most of them adventurers ; and among such adventurers the Moghuls demand special mention.

The Early Moghuls. (1026-1634 A. D.)

The word "Moghul" means brave, and the

HISTORY OF THE MUSLIM WORLD

Moghuls as a race were as fierce as they were fond of fighting. In ancient times, they were scattered over various parts of Mongolia. Chingiz united them in one vast community and conquered the whole of Central Asia with their help. The real history of the Moghuls begins from the time of Chingiz Kaan.

Chingiz Kaan. (1202-1227 A. D.)

Chingiz was the descendant of a Moghul chieftain. He was born in 1162 on the bank of the river, Onan, southwest of lake Baikal. His father, Yesukai, finding indications of future greatness in the son, had given him the name of "Temuchin" meaning "best steel." When only 13 years of age, he was compelled to take his father's place and face the foe. In 1202 he assumed the title of Chingiz Kaan (*Chingiz* meaning unparalleled warrior and *Kaan* a chief),

THE EARLY MOGHULS

and proclaimed himself as emperor of the Moghul Empire. He resolved to invade China, and in 1206 attacked Hira and laid siege outside the great wall of China. Afterwards and with the help of his sons Juji, Chagtai and Oktai, he conquered the province of Shantung and, in 1214 sent an ambassador with the following message to the Chinese Emperor : "The whole area north of the Yellow River and the whole of Shantung (with the exception of Pekin) is now in my possession. To-day, by the will of the Great God, you are weak while I am strong ; but I am willing to withdraw from all the territories occupied by my forces on this condition, viz that you will satisfy my officers and men with the offer of large presents." The emperor, eager to buy peace for himself and his country, gladly agreed to the conditions and sent to Chingiz his own daughter accompanied by 500 youngmen and maidens and 3000 horses. But no sooner had

HISTORY OF THE MUSLIM WORLD

Chingiz withdrawn beyond the wall than the emperor transferred his capital from Peking to Hunan. Meanwhile, Chingiz occupied Transoxiana and advanced as far as the Karakorum range. The local chief, Muhammad, at once fled in fear from Samarkand. Chingiz next proceeded towards Bokhara. Balkh acknowledged his supremacy, and gradually Herat, Merv, Khorasan and Nishapur also came into his possession. After finishing this cycle of conquest, Chingiz returned to Mongolia ; and immediately upon the death of the Chinese Emperor, he bade again for the sovereignty of Western China. But before any actual fighting could take place, Chingiz was attacked with illness, and in A.D. 1227 died at a place called Kanus. Thus disappeared from the scene the greatest conqueror that the world had ever known. Beginning life as a petty chieftain, he had, before death, extended his sway from the Black Sea to the Pacific Ocean. He

THE EARLY MOGHULS

reigned for 25 years with great and undisputed power. "He had," says P. Kennedy, "found the Moghuls a number of wandering and undisciplined hordes and had formed them into a nation. He had deeply instilled into the minds of his followers the supreme virtue of obedience. The empire which he founded survived him for a hundred years and more and then split up. He was buried on the Altai Steppes with a mound (not a mausoleum, for he was not a Muslim), over him." The historian Harmsworth assigns him a very high place among the great warriors of the world. "Of Alexander, Tamerlane and Napoleon it may be said that their power came to an end with their death ; but the empire of Chingiz Kaan remained entire and intact for long centuries after his demise. He established a new system of government, and it may be said to his credit that he never interfered in the religion of others."

HISTORY OF THE MUSLIM WORLD

The vast Moghul empire consisted of the following States:

(1) Siberia, Turkestan, Transoxiana, Eastern Khorasan and Afghanistan (with the exception of Herat) ;

(2) Persia, Beluchistan, Merv, Balkh, Har-muz and Bahrein ;

(3) Kipchak (including Bulgaria), Eastern Mongolia and Circassia ;

After Chingiz Kaan's death, his son Tuli became king of Persia but died after a very brief period of sovereignty. Tuli's son, Manku, was next chosen emperor, and, after Manku's death, his brother, Hulaku, ascended the throne.

Hulaku : (1256-1264 A. D.)

Hulaku reigned for 8 years with great ferocity and barbarism. He claimed over-lordship

THE EARLY MOGHULS

over all his contemporary sovereigns, and most of them, overawed by his power, acknowledged the claim. But the Caliph of Baghdad refused ; and on this pretext, Hulaku devastated the capital city of Baghdad and put the whole family of the Caliph to death. Many small kingdoms and principalities grew up during the reigns of Manku and Hulaku. Hulaku and his successors were known by the name of 'Ilkan', which means 'territorial sovereign'. After Hulaku, Abaqa got the kingdom, and, in 1295, Ghazan of the Ilkan family ascended the throne. The laws framed by him were regarded as models to be followed by all his successors and even by the Osmanli Turks. After Ghazan's death, the power of the Ilkan Moghuls gradually declined and Moghul Persia became divided into two portions. But, with the appearance of Timur, the setting sun of Moghul glory began to shine again with a large measure of splendour.

HISTORY OF THE MUSLIM WORLD

Timur : (1369-1405 A. D.)

Timur, the renowned Oriental conqueror was commonly known as Tamerlane. While breaking the centre of Seistan army he received an arrow-wound in his foot which was thus permanently lamed. Timur was born in the year 1336 A. D. at a place called Kish to the south of Samarkand. His father, Teragai, was a Moghul chieftain. His great-grandfather, Karachar Nevian, was a minister of Chagtai, son of Chingiz Kaan. In 1369, Timur ascended the throne of Samarkand. Among the sovereigns of that age, the name of Timur deserves honourable mention. While quite young, he attracted the favour and notice of Kazghan who was master of Transoxiana at this time. Kazghan gave his grand-daughter in marriage to him and made him commander over 1000. On Kazghan's death, Timur became the governor of Transoxiana at 23 years of age, and

TIMUR

in 1369 he declared himself as king of that region. He became ruler of the tribe of Barlas also by right of descent. Timur distinguished himself among his fellow clansmen as the first convert to Islam. Timur was the first to promulgate Islamic law in his territories in place of the Moghul and Turkish institutions, and he provided also that the expenses of preaching the true faith should be defrayed out of the royal treasury. Meanwhile, China dropped off from the Moghul Empire as a result of an insurrection which broke out in 1370.

Timur invaded Mesopotamia, Syria, Asia Minor and Afghanistan. In 1381, Khorasan, Mazandaran, and Azerbaijan fell into his hands. Ispahan was conquered by him in 1387, and he returned to Samarkand after the conquest of Shiraz. After finishing the conquest of Persia, he invaded India and extended his sway from Indus on the west to the delta of the

HISTORY OF THE MUSLIM WORLD

Ganges. After the conquest of India he returned in 1399 with a vast quantity of looted treasure. Next year, he invaded the Turkish Empire, and the cities of Baghdad, Aleppo and Damascus fell successively into his hands. In 1402, on the plains of Angora, the Osmanli Sultan, Bayezid, was defeated and made captive by him. Egypt also acknowledged the sovereignty of Timur. Timur had carried his victorious arms on one side from the Volga to the Persian Gulf and on the other from the Hellespont to the Ganges.

In 1404, Henry III, king of England, sent an ambassador to Timur. Timur addressed the ambassador to the following effect ; " I and my son join in blessing your king. He need not have sent all these presents to me. Yourself and this letter were sufficient."

On the occasion of Bayezid's defeat, the French king, Charles VI. sent a message of congratulation to Timur in which it was said : "If

TIMUR

French merchants are treated with sympathetic consideration in your dominions, then Muslim merchants will be treated with equal kindness in France also."

The word Timur signifies "iron". Timur was a devout Muslim, a patron of learned men and a founder of mosques and colleges. "He was the greatest Asiatic conqueror known in history" says Sir Percy Sykes. The son of a petty chieftain, he was not only the bravest of the brave, but also profoundly sagacious, generous, experienced and persevering ; and the combination of these qualities made him an unsurpassed leader of men and a very god of war adored by all ranks. His achievements seemed almost to border on the super-human. He carried his arms in every direction throughout a long life, in no campaign was he worsted and when he died, as Gibbon wrote, from Irtysh and Volga to the Persian Gulf and from the

HISTORY OF THE MUSLIM WORLD

Ganges to Damascus and the Archipelego, Asia was in the hands of Timur. He lies in a domed mausoleum in Samarkand.

Independent Persia.

The Safavi dynasty : (1510-1736 A. D.)

A certain *derwish* named Saifuddin, a descendant of the seventh Imam, Musa Kazem, used to live in the city of Ardevil. His son, Sadruddin, used to dwell in his own hermitage. He had acquired such a name for piety and asceticism that kings and princes—nay, the terrible Timur himself—used to appear in his presence in order humbly to implore his blessing upon their head. It was Sultan Hyder—fifth in descent from this line—who first acquired secular power for himself. Ismail, third son of Hyder, extended his sway over Iraq and Azerbaijan, and in the course of four years all Persia

INDEPENDENT PERSIA.

came into his possession. And thus Persia became an independent kingdom again. Within 15 years, the Uzbeks were driven out from Khorasan, and their king, Shaybani Khan, was killed in battle. Balkh also fell into his hands. Afterwards, Selim, the Osmanli Sultan of Constantinople—greedy of further acquisition of territory—appeared on the scene in order to demolish the growing power of Persia. In 1514, the opposing forces met on the frontier of Azerbaijan. Ismail fought with remarkable valour and determination but was defeated in the end. Selim, however, returned to Turkey after a brief stay at Tabriz. After Selim's death, Ismail reconquered Georgia, and then, in 1525, died at Ardevil. The Persians regard him as the renovator of their empire. He was succeeded by his son Tahmasp, who ruled for a considerable period with great credit and success. The Uzbeks invaded his kingdom from the east, and the Osmanlis from the west ; but

HISTORY OF THE MUSLIM WORLD

they were defeated in 1527. It was during the reign of Tahmasp that a British ambassador, sent by Queen Elizabeth, reached the Persian camp. Humayun, the great Moghul emperor of India, also took refuge in the camp of Tahmasp and was able to regain his throne with the help of the latter. After a reign lasting for 52 years, Tahmasp died in A. D. 1576. Turkey had gained, and Persia had lost, much during his reign. He was succeeded in turn by Ismail II, and Muhammad Mirza, each reigning for a short period. But the Turks were obliged to conclude peace with them. At last, in 1586, Abbas took the reins of sovereign power in his own hands. In 1589, the Turks invaded Persia again, and Abbas bought them off with large presents. Abbas now devoted himself to the task of reforming the army, in order that the Turkish menace might be destroyed for ever. He succeeded in his attempt ; the Turkish forces were driven

INDEPENDENT PERSIA.

off from Persia ; Georgia, Azerbaijan, Kurdistan, and Baghdad were released from their grasp and included once more within the Persian empire, while Khorasan was recovered from the hands of the Uzbeks. The Persian empire flourished exceedingly under the rule of Abbas. His dominions extended from Balkh in the east to Bahrein on the Persian Gulf. He established his capital at Ispahan ; and ambassadors from Spain, England, Holland, Portugal and India presented themselves in his royal court. He was a just and efficient ruler and he adorned Ispahan by the creation of numerous mosques, bazaars, bridges and educational institutions. After a reign of 42 years, he died in 1628. No sovereign who ever ruled in Persia was, according to Sir Percy Sykes so much respected or beloved as Shah Abbas the Great. Throughout his life he was noted for courage, activity and endurance of fatigue. His ideas were far in

HISTORY OF THE MUSLIM WORLD

advance of those current in his time. After his death, his grandson, Shah Mirza, reigned for 14 years under the style of Shah Sufi. During his time, Kandahar was captured by the Moghuls of Delhi and Baghdad by Sultan Murad of Turkey, much to the loss of Persia. After him, his son Abbas II reigned from 1641 to 1666. The Uzbegs renewed their trouble at this time. Up till now, the Afghans (both Khiljis and Abdalis) had acknowledged the supremacy of Persia, but, instigated by enemies, they rose now in rebellion and carried their ravage as far as the gate-ways of the capital city. The Abdalis got possession of Herat and Meshed. Meanwhile Abbas II was succeeded by his son, Shah Sufi II, who ascended the throne in 1694 under the title of Shah Sulaiman ; and Sulaiman in his turn was succeeded by Shah Husain. He was a feeble-minded prince ; and, taking advantage of his

INDEPENDENT PERSIA.

weakness, the Afghan leader Mahmud led a vast expedition against Persia. He occupied Farwan and advanced in the direction of Ispahan which was at this time noted as one of the most prosperous cities in Asia. Shah Husain agreed to surrender his power and sovereignty into the hands of Mahmud, who entered through the gate-way of Ispahan with great pomp and splendour and took possession of the palace. Meanwhile, the Turks took advantage of this opportunity and occupied Tiflis, Tabriz and Hamadan while Shirwan and Gilan fell into the hands of of Russia. The king having died in 1725, Ashraf, son of Abdullah, was installed in his place. Ashraf, in 1727, acknowledged the Sultan of Turkey as the head of all Muslims.

End of the Safavi dynasty.

The Safavi dynasty was founded by Shah Ismail in the first quarter of the 16th century.

HISTORY OF THE MUSLIM WORLD

They freed Persia from foreign domination and the rule of nomad tribes. During the reign of this dynasty there was peace throughout the whole extent of the empire. The religion of Islam which had been hitherto scoffed at and persecuted became now the religion of the State. Wealth, military glory, and civilization raised Persia to the foremost rank among the independent powers of the world. But the Safavi emperors declined in power during the middle of the 17th century. Shah Husain, the last sovereign of this dynasty, reigned from 1654 to 1723. He was pious and mild-mannered but feeble of intellect and will. The priests and Mullas gained great ascendancy during his reign, and all knowledge of military science became extinct in the royal family. Ruin came finally from the Afghan subjects of the empire. Southern Afghanistan, in the 17th century, was included within the Persian empire ; it was

END OF THE SAFAVI DYNASTY

inhabited by the powerful tribes of the Gilzais and the Abdalis. Perceiving the decadence of Persian power, these wild Afghan tribes now sought to make themselves independent. The Persian governor of Kandahar being harsh and oppressive, the Gilzais, under the leadership of a certain Mir Waseq, slew the governor and made themselves masters of Kandahar. In 1717, a rebel leader named Mahmud instigated the Gilzais to rise against Persia itself. The result was disastrous ; the Safavi empire fell to pieces, and various independent principalities rose up from its ruins. Finally, when Mahmud invaded Ispahan and Husain abdicated the throne of his father in 1722, the beginning of Afghan rule was laid in Persia. In 1726, Mahmud was succeeded by his cousin, Ashraf. But Kandahar continued in the possession of Mahmud's brother. Ashraf was unable to dislodge him from there, and thus the Gilzais followed the

HISTORY OF THE MUSLIM WORLD

lead of two separate chieftains. Meanwhile, Mirza Tahmasp, a son of the ex-king Husain Shah, assumed the style of sovereignty and sought to establish his power in Mazandaran. He was assisted by one of the great military leaders of Asia named Nadir Kuli, and soon it so happened that Nadir Kuli Khan became the chief man in the Persian State.

Nadir Shah (1736-1747)

Imam Kuli, father of Nadir Kuli, was born of a very poor Turcoman family which had long maintained itself at Khorasan by the humble occupation of making lamb-skin caps and coats. Nadir was born in this family in 1687, and was brought up amidst circumstances of great poverty and hardship. Uzbek robbers carried him off to Turkey in his boyhood, and there he remained as a captive for four years. Returning from there,

NADIR SHAH

he worked successively under the leadership of several minor chieftains ; but afterwards he joined a band of adventurers and made himself their leader. The influence of Persian authority had sensibly weakened under Afghan domination, and the condition of Khorasan on the Persian frontier had become particularly wretched. Hence it became all the easier for Nadir Kuli Khan to aim a blow at Khorasan. He attacked the fort of Kalar, defeated the Afghan governor of Khorasan and occupied Nishapur. The legitimate heir of the Persian throne, Shah Tahmasp, was exceedingly pleased with the achievement of Nadir Kuli. He embraced Nadir, and gave him an honourable appointment in the State in 1727. Bands of men, attracted by Nadir's wonderful power and military skill, hastened to place themselves under his leadership. In the end, Persia was rescued from the thralldom of Afghan dominion. For 60 years the Persians had suffered much

HISTORY OF THE MUSLIM WORLD

under Afghan misrule. At least a million of men had been put to death, stately palaces had been razed to the ground, and flourishing tracts turned into desert. The credit of the country having been re-established under Nadir, the sympathy and attachment of the people naturally flowed forth in his direction. As a mark of gratitude, the Emperor himself gave Nadir one-half of the kingdom together with the royal crown and gave him permission besides to mint coins in his own name. So far all was well ; but it was not long ere trouble broke out again. While Nadir was engaged in the eastern part of the kingdom, the emperor Tahmasp was foolish enough to lead an expedition in the west. The expedition was a failure. Tahmasp lost many of the places which had been conquered by his general, and was forced to conclude peace on ungenerous terms. This inflamed national feeling against the emperor ; the people thought that Persia would be lost if

NADIR SHAH

Tahmasp was permitted to continue longer at the helm of affairs ; and they requested Nadir with one voice to take the reins of government into his hands. Tahmasp was dethroned accordingly in 1732, but Nadir was still reluctant to ascend the throne. Abbas, the infant child of Tahmasp, was proclaimed emperor, and Nadir continued, in his name, to exercise the power of actual sovereignty. However, Abbas died four years afterwards, and now Nadir ascended the throne under the title of Shahan-Shah or emperor of emperors. In his rescript Nadir wrote as follows : "Since the Shiah schism has prevailed, this land has been constantly in disorder. Let us become Sunnis and this will cease. But as every national religion should have a head, let the Holy Imam Jaafar who is of the family of the Prophet and whom we all reverence, be our head". He reconquered Armenia and Georgia from the Turks, made peace with the Persians,

HISTORY OF THE MUSLIM WORLD

and recovered Bahrein from the hands of the Arabs. After this he suppressed the Bakhtiari tribe and established peace in his domain.

In 1737, Nadir Shah started upon an expedition against Kandahar with a force of 80,000 men. Kandahar is situated midway between India and Persia, and was largely under Afghan dominion at this time. To destroy this predominance of the Afghans, to restore the ancient glory of Persia and to find an opportunity for penetrating into the Moghul empire, became now the object of Nadir Shah's endeavours. With this end in view he began to recruit Afghan soldiers for his army in order that, like the great Mahmud of the 11th century, he might, with their assistance, keep conquered foreign nations under his subjection. In Kandahar, the section hostile to Persia was now under the leadership of Husain, brother of Mahmud. In 1738, Persian troops attacked the city, demolished

NADIR SHAH

its citadel, and erected a new city which they called Nadirabad. At present, it is again known by the old name of Kandahar.

Nadir treated the Afghan chieftains with great leniency and consideration. He released captives, settled adequate pensions upon the various chiefs, appointed the Abdali leaders as governors of Southern Afghanistan, and thus converted his former foes into fast and attached friends. The Afghan soldiers, completely won over by Nadir's liberality and kindness, flocked to his standard in large numbers, and thus gave him an opportunity for leading expeditions against India and Central Asia. Nadir was not a brutal adventurer or leader of a barbarian horde. "Nadir was the last great Asiatic conqueror," says Sir Percy Sykes, "Endowed with splendid physique, a fine appearance, a voice of thunder, dauntless courage and resolution, he was a born leader of men and with his battle-axe

HISTORY OF THE MUSLIM WORLD

he hewed his way to fame." He was an adept in all political and military matters—nor was his desire to invade India wholly without cause and provocation.

The Royal Court at Delhi had for some time been treating the Persian monarchs with a certain amount of incivility. Formerly, from generation to generation, there had been exchange of embassies and presents between the Moghul emperors of India and the sovereigns of the Safavi and Shah dynasties. Also, on occasions of State, there had been expressions of mutual good will and congratulation ; but for some time the Delhi emperors had been neglecting the forms of ancient courtesy, and they had gone so far as to enter into alliance with Mir Wares and his son, Husain. When Nadir Shah drove out the Afghans from Persia, he instructed his general Ali Hyder Khan to send a message to the Moghul Emperor, requesting the latter to warn his governor at Kabul

NADIR SHAH

that Afghan refugees from Persia might not find shelter in Kabul. The Emperor replied to the effect that the army department had been instructed accordingly ; but in point of fact nothing had been done and Nadir's warning was neglected. Once again Nadir sent a similar message through his ambassador, Muhammad Ali Khan, and once again he got a re-assuring reply. When the Gilzais, defeated by Nadir, were retreating in the direction of Kabul and Ghazni, there were no Moghul troops on the frontier to resist their progress. The Persian troops, on the other hand, were unable to cross the frontier in the absence of any specific order from their Emperor, and informed Nadir Shah accordingly. Once again and for the third time, Nadir sent his general—a Turcoman named Muhammad Khan—in order to enquire about the cause of this breach of faith. The Moghul Court would not give Muhammad Khan permission to return, nor could

HISTORY OF THE MUSLIM WORLD

they decide as to what answer was to be sent to the Persian monarch. A year having elapsed in this way, Nadir decided to invade India.

The administrative system of Afghanistan had grown very lax by this time. The Army was not regularly paid ; the Subadar (provincial governor) lived in far-off Peshwar, while Kabul was under the control of a military official. Things were similarly disorganized in the Punjab also ; and so we find that, when Nadir marched towards India, no effectual resistance was put up against him either in Afghanistan or in the Punjab.

In 1738, Nadir entered Afghanistan and made an end of all hostile opposition there. The Moghul governor of Ghazni fled in fear and the rich and well-to-do inhabitants of the city hastened to make their peace with Nadir by the offer of costly presents. Nadir practised no oppression whatsoever upon the inhabitants of Afghanistan in general, but the troops who

NADIR SAAH

offered resistance to him were made captive or slain. From Ghazni, Nadir marched towards Kabul. From the walls of the fortress a fierce hail of shots was poured upon his army ; but after a siege of seven days, a breach was effected in the rampart and the citadel was taken. Nadir stayed at Kabul for forty days and brought the whole of Afghanistan under his control. From Kabul he proceeded to Jellalabad. During Nadir's absence, his son, Mirza Reza Kuli Khan, was authorized to carry on the administration in his name.

Meanwhile, the mountain passes to Hindustan were occupied by Nasir Khan, the Moghul governor of Afghanistan with a force of 20,000 Afghan soldiers. On the 14th of November just after the time of *Asar* prayer, Nadir confronted his enemy at the Khyber Pass. Nasir Khan fled with all his forces. Nadir followed him to Peshwar where he

HISTORY OF THE MUSLIM WORLD

occupied the royal palace and sent on a contingent of troops under Aga Ahmad in order to construct a bridge over the Indus at Attock. Next, the Persian army descended on Lahore, defeated the Moghul army there, and compelled the governor to sue for protection. From Lahore, Nadir Shah proceeded towards Karnal (where the Indian forces were again defeated) and thence towards Delhi.

At Delhi, the emperor Muhammad Shah was getting ready to oppose Nadir. A small body of Persian troops having been slain, it was circulated that Nadir himself had been slain. Nadir sent an officer in order to ascertain the truth of the rumour, but the man was slain by the enemy-forces on the way. A second messenger was similarly slain by the Moghuls, whereupon Nadir became furious and made a signal to his followers. A campaign of fierce pillage and slaughter began at once, and many were slain or

NADIR SHAH

wounded or taken prisoners. The orgy of massacre lasted from 9 A. M. to 2 P. M. when Muhammad Shah sent his Vizier and other officers in order to crave mercy of the conqueror. Nadir at once gave order to his soldiers to desist ; but the work had been done too well already and more than 8000 men had been slain. The men who had been taken prisoners were released by order of Nadir.

Nadir now prepared to hold a great Durbar at Delhi to which were summoned the Emperor and the chief men of the realm. At that Durbar, Nadir with his own hands placed the royal crown upon the head of the emperor Muhammad Shah, and fastened a jewelled sword by his side. The Emperor, in token of gratitude, ceded in Nadir's favour all the territories west of the Indus, and thus Kabul became lost for ever to the Moghul Emperor of India. Nadir left Delhi in 1739.

HISTORY OF THE MUSLIM WORLD

Altogether Nadir's stay in Delhi did not exceed two months. Among the gems and uncounted hordes of treasure which he either carried away as plunder or which were offered to him as presents were the following :—

Coins, and gold and silver plates		
to the value of	"	30 crores.
Gems	"	25 "
The Peacock throne and		
other thrones	"	9 crores
Articles of value	"	2 "
Furniture	"	4 "
Swords and jewelled weapons		9 "
Elephants		300
Horses		10,000
Camels		"

Muhammad Shah continued to reign for ten years after Nadir Shah's withdrawal. But all this time, the empire of the great Moghul was daily dwindling in power and authority.

NADIR SHAH

Nizam was the only reliable and efficient man among the officers of the Emperor ; and even he had to withdraw to the Deccan upon the outbreak of a rebellion among his sons.

After Muhammad Shah's death in 1748, anarchy broke out on all sides, in consequence of which and within the course of half a century the vast fabric of the Moghul empire crumbled to dust.

Three hundred and forty years before Nadir's invasion, Delhi had been reduced to similar straits at the hands of Timur. But there was one notable point of difference between the two invasions. Timur merely pillaged the Moghul empire, while, under Nadir Shah, the Moghul territories west of the Indus were wrested from India and included within the Persian empire. Also, Timur's invasion was the last for the time being while after

HISTORY OF THE MUSLIM WORLD

Nadir Shah came the Abdalis to lead another expedition against India.

In 1747, Nadir was slain by an assassin. He was succeeded respectively by Adil Shah and Ibrahim Khan, each of whom reigned only for a short while and under whom Mazandaran, Azerbaijan and Astrabad gained independence again. Shah Rukh then ascended the throne but he was taken prisoner and blinded.

The Zend Dynasty. (1753-1795 A. D.)

Thereafter a Zend chieftain named Karim Shah reigned in Persia for twenty-six years and died in 1779. Karim transferred his capital to Shiraz and added to the magnificence of the city. He rebuilt with fresh splendour the 'Rouza' (shrine) of the great Sufi saint, Mir Hamza. Karim never assumed the royal title for himself, but gave himself out as a humble deputy of the

THE ZEND DYNASTY

Sufi dynasty. The last representative of the dynasty, Ali Mardan Khan, was at the time content with the possession of the solitary fort of Abadal to the precincts of which the shadow of his royal authority was confined.

The Kajar Dynasty of Persia. (A. D. 1795 to 1925.)

The sons of Karim Khan being slain one after another by various rebel chieftains, Aga Muhammad Khan, founder of the Kajar dynasty escaped from the prison-house of Shiraz to re-enter his native province and gradually to make his way to the throne in 1795. Aga Muhammad assumed the title of Muhammad Shah and occupied Khorasan which was the head-quarters of Nadir's descendants. In 1797, Muhammad Shah was slain and was succeeded by his nephew, who assumed the title of Fateh Ali Shah. During his reign, in 1800, Georgia was

HISTORY OF THE MUSLIM WORLD

included within the Russian empire. Gradually, other places such as Gazan, Daghistan, and Shirwan also passed under the control of the Russians. Then, in 1816, the British appeared upon the scene and a treaty was concluded at Walistan. The Czar wanted to win over Abbas Mirza, son of Fateh Ali Khan : but Abbas, encouraged by the British, prepared for battle. In 1826, there was battle between the Russians on one side, and, on the other side, a mixed force of 40,000 Muslims and 6000 Kazaks. The Muslims were victorious in the battle, but Muhammad Mirza, son of Abbas was defeated within a few months. However, in 1827 Abbas again inflicted a defeat upon the Russian troops, and in 1828 peace was concluded through the intervention of the British ambassador. In 1834, on Fateh Ali's death, his son, Ali Shah, succeeded and reigned for 20 days and was succeeded in his turn by Fateh Ali's

THE KAJAR DYNASTY

grandson, Muhammad Shah. Upon his death, in 1848, his son Nasiruddin ascended the throne. Nasiruddin strove for the real welfare of the Empire ; and because of his friendship with the British, the Russians were unable to make any headway during his reign.

Muzaffaruddin, son of Nasiruddin, ascended the throne in 1896. Under pressure of public opinion, he was forced to set up a popular assembly called the Mejlis till 1906. The same year he died and was succeeded by Ahmad Ali Mirza who reigned in 1909. In July of this latter year Ahmad Ali was obliged to vacate the throne under the decision of the Mejlis, and his son, Ahmad Mirza, was proclaimed as emperor. He was the last dynastic emperor of Persia.

The Persian sovereigns were known by the style and title of 'Shahan-Shah.' Within the limits of the Empire, the Shah's will was supreme

HISTORY OF THE MUSLIM WORLD

and the whole revenue was entirely at his personal disposal. The whole body of civil Law was founded upon the Quran. But though the Shah's power was supreme, he could not exercise it at his mere caprice. His orders would prevail only if they were in accordance with the injunctions of the Quran, the Hadis, and the authoritative commentaries. The Shah was to look upon himself as the vice-gerent of the Prophet, and, in affairs of administration, he was to be guided by the advice of his cabinet. Originally, the cabinet consisted only of the Vizier and the Treasurer ; but, in later times, in imitation of Europe, various different departments of State have been created.

The daily routine of the Persian Sovereign

We have said that the civil and criminal Law of Persia was based upon the Holy Quran, the Hadis and upon traditional custom and usage.

DAILY ROUTINE OF PERSIAN SOVEREIGN

The chief Officer of Justice was the Shaikhul Islam, while the Mujtahids also wielded a considerable share of authority. For each city, the Emperor appointed a Sheikh, while, in the greater townships there was a Qazi as well. The actual work of judicial administration was carried on by the Shah himself, his deputy and the provincial or district governors. The power of inflicting the death sentence was vested in the Shah alone. He appeared every day in the Durbar Hall and personally received all complaints. The Emperor's daily food was served in sealed vessels and was tasted and inspected by the chief officer of the household with the advice of the principal medical officer. After the usual Muslim custom, the food was served on the carpet, upon a tablecloth delicately embroidered with gold. After the mid-day meal, the Emperor received his Ministers and Secretaries in his private chamber, heard reports from them and passed necessary

HISTORY OF THE MUSLIM WORLD

orders. After this he attended the levee or public durbar and stayed there for an hour and a half. Here he passed orders for reward or punishment and received the members of the Mejlis. Then he retired to the harem and spent the whole afternoon there. Immediately before sunset, he retired to the public audience hall, attended to business there, and thence went out for a ride. The night-meal was over between 8 and 9 P. M. ; and the Emperor amused himself with song and dance ere finally retiring for rest and sleep.

The administrative divisions of Persia

For purposes of administration, Persia was divided among four provinces—Azerbaijan in the west (with capital at Tabriz), Northern Persia in the north (with capital at Teheran), Khorasan in the east (with Meshed as capital) and Southern Persia in the south (with capital at

ADMINISTRATIVE DIVISIONS OF PERSIA

Shiraz). Besides, there were six minor divisions. The entire power of administration was vested in the Shah who was looked upon as the deputy of the Prophet and whose orders, unless at variance with the Quran and Shariat, were to be obeyed implicitly and in all particulars.

The area of the country is 600,000 sq. miles and the population 10 millions or 16 per sq. mile. The people are mostly Arabs, Turks and Kurds with a slight sprinkling of nomadic tribes. The principal cities are Teheran, Tabriz, Ispahan, Kerman, Shiraz and Hamadan. The area of the country increases or decreases with the varying fortunes of the country. Ancient Iran had extended from the Caspian Sea in the north to the Persian Gulf in the south, and from the Indus in the east to the Tigris in the west. But these ancient boundaries have

HISTORY OF THE MUSLIM WORLD

changed in the course of time. Afghanistan and Beluchistan have been lopped off in the east, there have been some excisions also in the west, and it is the rest of the country which now passes as Persia. In shape the country is like a triangle. The cities are now in a state of dilapidation, and the villages are like abandoned deserts, largely perhaps as a result of fierce and continued warfare. Modern Persia is the merest shadow of that ancient land where once had reigned such mighty monarchs as Cyrus and Darius, where the law had been given by princes like Sufi, Khasru and Seljuk whose names are still cherished in fables and moral legends, and where the martial glory of Chingiz Kaan and Timur had once resounded to the heavens.

Modern Persia

In October, 1925 the Mejlis, in the interest of natural welfare proclaimed the deposition

MODERN PERSIA

of the Shah, Sultan Ahmad and the overthrow of the Kajar dynasty. In December the Assembly elected Riza Khan Pahlevi Shah of Persia, and he was crowned in April, 1926.

The form of government in Persia upto the year 1906 was similar to that of Turkey. The Shah was absolute ruler but had to reckon with the power of the leading Mujtahids. In 1905 the Persian people demanded representative institutions, and in January 1906 the Shah gave his consent to the establishment of a National Assembly or Majlis which drew up a constitution. It received the Shah's approval in December, 1906.

There are twenty State departments including the department of Foreign Affairs, Justice, Education, Commerce, Agriculture, the Post Office, Public Works etc.; and each department is under the charge of a Minister. The whole country is

HISTORY OF THE MUSLIM WORLD

divided into thirty-three provinces, each under a provincial governor who, in his turn, is responsible to the central government. The provincial governors are able to appoint their own subordinates including the deputy governor called the Naib-ul-Hukumat. Each city is under the charge of a Daroga and each village under a Katkhoda. Jews, Christians and Parsees are very lightly taxed.

The army consist of 55,500 men. It is divided among Infantry, Cavalry and Artillery battalions, and there is a separate naval department besides.

The chief commercial centres are Isfahan, Tehran and Tabriz ; and the chief ports are Bandar Abbas and Bushire.

A State Bank was established in 1889, with its head office at Tehran.

The Railway line extends from Tehran to Abdul Azim, and from Mahmudabad to Amal. Besides, the Russians had obtained permission

MODERN PERSIA

of the Persian government to construct other lines as well.

The Persia of to-day is lesser in extent than the Persia of Darius or Sasan and yet it is more than twice the extent of Germany.

The Persian language—*Persian* is one of the most ancient forms of speech in the world. The following historical varieties of the language are known :—

(1) Primitive or early Persian such as can be found in the copper plates of the Achæmenian sovereigns (B. C. 550-330).

(2) Ancient Persian or Pehlevi. This was the language that prevailed from the time of Alexander's invasion to the rise of the Sasanids (B. C. 330-226).

(3) Mediæval Persian (B. C. 226-A. D. 652).

(4) Modern Persian. Just as English is the one common name for early Anglo-Saxon

HISTORY OF THE MUSLIM WORLD

as well as Mediæval and Modern English, so 'Persian' is the one common name for Ancient, Mediæval and Modern Persian.

Pehlevi was the royal and official dialect of the Sasanid dynasty. Then for 200 years it continued to be the priestly dialect of the Zoroastrians. Modern Persian is derived from this Pehlevi just like Pushtu or the Afghan dialect.

Afghanistan

In very ancient times, Afghanistan was divided into a number of provinces ; and the people also were divided among various sects and tribes. There was no unity of speech and no unity of an organized central government. Every one was his own master, and acknowledged allegiance to none. It is only since the 18th century that the country has become a well-ordered State.

AFGHANISTAN

Former territorial divisions.

These were :

(1) **Kabul.** Ghazni was included within the province. It was a famous city in ancient times ; but within the last 400 years, its place has been occupied by Kabul.

(2) **Kandahar.** This was the centre of the Durrani tribe.

(3)—**Seistan.**

(4)—**Herat.** This was a famous place formerly. The Hazara and Arman tribes used to dwell in the mountainous tracts of the region.

(5) **Hazaristan.** This also was the land of the Hazaras. Formerly it was known as Ghor ; and in the 12th century, the Ghorī sovereigns used to reign here.

(6) **Turkestan.** This region extends from the mountain range of Koh-i-Baba to the river Oxus.

HISTORY OF THE MUSLIM WORLD

Balkh, situated within the territory, was a famous city in ancient times.

(7) **Badakshan**—north of Hindukush and east of Turkestan.

(8) **Wakas**—extending as far as the Pamir table-land.

(9) **Kafiristan**—north of Kabul and in the heart of the Hindukush range.

The population of Afghanistan consists of the following elements : (1) the Afghans proper ; (2) Persians ; (3) Moghuls and Turks ; (4) miscellaneous.

The Afghan People.

The name Pathan is familiar in India. We find abundant use of the name even in the 16th century ; and the name is in frequent use in Baluchistan also. In fact, the name has been current from a very long time. Sometimes,

AFGHANISTAN

Tahjiks, Ghoris and Khilji Turks are, under a mistaken impression, linked together as Turks. The Afghans were not always an independent people. In former ages, they were frequently under the subjection sometimes of the Moghuls, sometimes of the Timuris, sometimes under the emperors of Hindustan or under the Safavi kings of Persia. Afterwards, the Ghilzais rose into power under the Durrani Abdalis. The Ghilzais are known in history as the Khaljis or Khiljis. The Sur, Lodi and Lohani tribes are the descendants of the Ghoris. The Tahjiks are found, not simply in Afghanistan but in Persia and Turkestan also. They were perhaps the original inhabitants of Afghanistan ; they are mostly agriculturists by occupation ; and though their language is Persian, they belong to the Sunni sect like the Afghans. The majority of the people of Kabul belong to the Tahjik tribe while the Armans live in the

HISTORY OF THE MUSLIM WORLD

mountainous region near Herat. Their language is Pushtu. With the exception of a few scattered branches here and there, the people of Afghanistan mostly belong to the Sunni sect. Among the Afghans, it was the Ghilzais who first rose into power. Afterwards, the Durranis gained influence under Ahmad Shah Abdali.

Ancient History—In very ancient times, Afghanistan was included within Persia. Prior to B. C. 140 Bactria (which was the eastern portion of the Persian empire and of which the Capital was Bactra, now called Balkh) was under the Greeks. From B. C. 140 onwards, a number of barbarian tribes had existed in a state of independence, side by side with the Greeks. One of those was known by the name of the Sakas. Possibly they had come from Central Asia ; in any case, about A. D. 90, the kingdom established by the Sakas passed into the possession of the Kushanas. The Kushanas had originally belonged to Chinese

AFGHANISTAN

Turkestan. The decline of their power was followed by the ascendancy of the Sasanids. In A. D. 641, there was a fierce clash between the Sasanids and the Arabs at the famous battle of Nehawand. The Arabs were victorious in this battle, with the result that gradually the power of the Sasanids reached a vanishing point while Muslim influence became dominant in its place. The Omayyad Caliphs extended their authority everywhere ; but from the time of Harun-al-Rashid independent powers began to raise their heads in many parts of the Islamic empire. Among these independent powers, the Tahirids, the Sajeds and the Alis deserve special mention. But, about A. D. 900, the Samanids became exceedingly powerful.

The Samanids in Afghanistan :

The Samanids exercised dominion in Trans-

* Besides the Samanids, the Buwayhids also

HISTORY OF THE MUSLIM WORLD

oxiana and Khorasan. At first they professed nominal allegiance to the Caliph of Baghdad, but, in course of time, they declared independence for themselves. The word 'Samanid' is derived from the name of one Saman, a Persian. He gave up the religion of Zoroaster and embraced Islam during the reign of the Caliph, Mamun, while his four sons also gained

continued to reign in Persia during the 10th century A. D. This dynasty traces its rise from Abu Suja Bwayh. They assisted the Samanids in their wars. Isfahan fell into their hands during the reign of Rukun-ud-Daula and Baghdad during the reign of Muizuddaula. The Caliph Mustakfi gave Muizuddaula the titles of Sultan and Amir-ul-Omrah. His descendants continued to rule over Baghdad with great splendour and success, and at one time their kingdom extended from the Caspian Sea to the Gulf of Persia. But in course of time, their power declined.

THE HOUSE OF GHAZNI

the favour of the Caliph by the performance of meritorious services. As reward for their fidelity, the Caliph invested them, respectively, with the governorships of Samarkand, Ferghana, Seistan and Herat. Thus was founded the empire of the Samanids which continued to exist for about 100 years. A Turkish slave named Alaptigin rose to high office under one of the Samanids by virtue of his keen intelligence. But at the time of Abdul Malik's accession, Alaptigin adopted the cause of Malik's uncle and thus happened to incur his displeasure. He was obliged to seek refuge in Bokhara. Thence, in 962, he made his way to the mountainous regions of Afghanistan, took up arms against Mansur, successor of Abdul Malik, and founded a new sect of power in Ghazni. It is ancient Ghazni which is known by the modern name of Afghanistan.

The Ghaznevid Dynasty. Alaptigin died after a reign of five years in Ghazni. He was succeeded

HISTORY OF THE MUSLIM WORLD

in turn by two of his Turkish slaves—first Balkatigin and afterwards Subuktigin who was the real founder of the Ghazni dynasty. His power extended as far as Turkestan, Ghor and modern Baluchistan. In A. D. 997 he invaded the Punjab and defeated the Hindu king Jaipal in battle. Subuktigin acknowledged the nominal sovereignty of Samanids ; and the Samanid king also had acknowledged him as governor of Khorasan. In course of time the Samanids fell from power till the house of Ghazni began to grow and prosper. After Subuktigin's death in 997 A. D. his son Ismail ascended the throne ; but Ismail was dethroned shortly afterwards by his elder brother, the famous Sultan Mahmud of Ghazni. Meanwhile insurrection broke out in the Samanid empire, as a result of which king Mansur lost his throne. Mahmud espoused his cause, suppressed the insurrection of the rebels and installed

THE HOUSE OF GHAZNI

Mansur once again on the throne, As reward for his timely help, the grateful monarch gave him the title of Amir. Mahmud, like his father, continued to acknowledge the Samanid suzerainty until he received from Qadir, Caliph of Baghdad a *Khilat* with a letter recognizing his sovereignty and conferring on him the titles of 'Yminuddaula' and 'Aminu'l-Millat'. Meanwhile, the last vestige of Samanid power was extinguished in Persia, and Mahmud declared himself as full sovereign. The people of Seistain and Ghor and various other countries acknowledged his sovereignty. His army consisted of Turkish and Khilji soldiers. At thirty years of age Mahmud assumed the title of Sultan and ascended the throne of Ghazni.

In A. D. 1001 Mahmud with a force of 1000 cavalry soldiers set off for Hindustan and prepared to attack his father's old enemy Jaipal. Proving victorious in battle, he returned

HISTORY OF THE MUSLIM WORLD

with a large amount of plundered treasure, and on his way back captured the fort of Bitasta. Afterwards Mahmud defeated a Rajput army in battle and gained the kingdom of Bhatiar. In A. D. 1005 Daud, the Muslim governor of Multan, formed an alliance with the son of Jaipal and rose in rebellion against Mahmud. This led Mahmud to invade India again where Jaipal's son Anangapal was completely defeated in battle. Afterwards Mahmud besieged and captured the almost inaccessible hill-fort of Nagarkot where he gained possession of a vast mass of precious stones and other treasures. Next year Mahmud invaded Ghor where the local king was defeated and slain and Ghor was annexed to the Sultan's possession. Meanwhile, rebellion broke out in Multan, but it was quickly suppressed by Mahmud who captured the city and made the governor a prisoner. In 1011 Mahmud invaded India for the 6th time and

THE HOUSE OF GHAZNI

plundered the famous temple of Thaneswar. Two years after he penetrated as far as Kashmir, suppressed a rising there and captured the fort of Pindana. In 1017 Mahmud invaded Kanauj, but Rajyapal, king of Kanauj, surrendered without any struggle and sought the mercy of the conqueror. The Sultan accordingly forbore to lay hands upon Kanauj and proceeded in the direction of Mathura where he demolished the city, plundered temples and broke the images of gods. Next he led two successive expeditions against Lahore and Kalinjar. Lastly in 1024, with a vast army at his back, he led the expedition against Gujerat where he demolished the famous temple of Somnath and returned with a vast amount of looted treasure.

The conquest of Persia was Mahmud's last achievement in his life. Finding that tumult and confusion prevailed in Iraq, Mahmud felt obliged to annex that kingdom.

HISTORY OF THE MUSLIM WORLD

Returning to Ghazni Mahmud died in 1030, after an eventful reign of 32 years. Mahmud had no doubt demolished and plundered many temples, but he had never converted anybody by force into his own religion. He was just, equitable, and immensely painstaking. He conquered and annexed to his dominions places such as Khorasan, Persia, Iraq, Turkestan, Kandahar, Multan, Sindh and the Punjab. The chieftains of Ghor acknowledged his supremacy, and Lahore became the capital city of his eastern dominions.

After Mahmud's death the Seljuks of Western Persia rose into power and eminence while the Ghor chiefs of the central regions began to exercise authority upon the descendants of Mahmud himself. The army of the Ghazni kings had consisted of Ghoris, Afghans and Turks. After Mahmud's death it was not found possible to keep the soldiers under control. Mahmud

THE HOUSE OF GHAZNI

was an orthodox Sunni. He established within his own dominions the Sunni faith in the place of Shi'ism and was the first to help in the spread of Islam as far as India. Mahmud was as shrewd and tactful as he was distinguished by his extraordinary power of intellect. His system of administration was so skilfully and efficiently organized that there was never any outbreak of disorder during his absence from the kingdom. Though a great soldier, he was yet equally mindful of the interests of art and literature. He established a University at Ghazni, accumulated books in various languages, and made permanent provision for adequate payment of teachers and scholars out of the royal treasury. Mahmud established a sort of academy of literary men, and in various other ways gave unmistakable proof of an encouragement of learning. Besides, he set apart a fund of 10,000 pounds for grant of pensions to men of

HISTORY OF THE MUSLIM WORLD

learning. Poets like Unsuri and Ferdousi received the utmost possible encouragement and help during his reign. The mosque which he erected in the capital city of Ghazni is a wonder of Oriental architecture. It is made of white marble all through and is lavishly decorated with artistic carving. The floor is covered with valuable carpet while the walls are decorated with priceless treasures of gold and silver. Besides, the Sultan erected many beautiful fountains, extensive reservoirs of water, and noble and stately mansions. The royal palace of Mahmud was an affair of pomp and splendour, and even the Caliphs of Baghdad sought to decorate their cities on the pattern of the Ghaznevid capital. He assisted largely in the spread of Islam, and he did so with skill and tact and never by the show of physical force. Besides, he gave remarkable evidence of religious toleration and liberality by raising a Hindu ascetic to the throne

THE HOUSE OF GHAZNI

of Gujerat. The historian Elphinstone says that he never slew a single Hindu except on the battle-field or in a beleaguered city. No doubt he slew a large number of Persians, but this was insignificant in comparison with the wholesale massacre carried out by the non-Muslim Chingiz Kan. The charge of religious bigotry that is sometimes brought against him is altogether without foundation. He was devoted to his own religion and looked upon the Caliph as the commander of the faithful. He looked with abhorrence upon the insurgent Karmathians. It is said of the Sultan that, on the battle-field, he never felt the least hesitation in imploring the assistance of the Almighty after reciting his prayers.

No inhuman or barbarous mode of punishment was ever inflicted during his reign. He showed the nobility of his disposition by forgiving his enemies and putting trust in them. It is

HISTORY OF THE MUSLIM WORLD

said that, after the conquest of Iraq, a band of robbers plundered a caravan in the desert of Eastern Arabia and took the lives of many men. The widowed mother of a child killed in the slaughter having approached the Sultan with her complaint, Mahmud replied that it was impossible always to keep peace in distant parts of a vast empire like his. The woman boldly replied, "You are responsible to God for the peace and security of all the territories you have occupied : why should you conquer a country that you cannot govern ?" The Sultan acknowledged the justice of her rebuke, dismissed her with large presents, and made strict arrangements for the safety and protection of caravans. Mahmud died at Ghazni in 1030 A. D. To quote from the *Encyclopædia Britannica*, 'he was conspicuous for his military ardour, his ambition, strong will, perseverance, watchfulness of energy combined with great courage and un-bounded self-reliance.'

THE HOUSE OF GHAZNI

Mahmud's Successors. Mahmud's son, Muhammad, was absent at the time of his father's death, and hence was unable to ascend the throne. Masud I ascended the throne in his place. The Seljuks under Tughril Beg rose in rebellion during his reign ; but in 1040 Tughril was defeated and fled in the direction of India.

The Ghori chieftains also rose in rebellion in Masud's reign ; and in the end Masud was slain in A. D. 1041 and Muhammad ascended the throne. Masud's son, Maudud, took revenge for his father's death and dethroned Muhammad within a very short period. Maudud reigned in Jelallabad from 1041 to 1048. But his administration was marked by strife and failure. On the one hand, the Hindus reconquered Thaneswar and Nagarkot, while, on the other hand, the Seljuks made head again and began to march towards Ghazni. Profiting by this opportunity,

HISTORY OF THE MUSLIM WORLD

the Ghori chiefs also shook off their allegiance to the house of Ghazni. Maudud started in order to give battle to the Seljuks but was attacked with illness on the way and died in 1048. After Maudud's death his son, Masud II, ascended the throne but was dethroned after a brief reign of six days and succeeded by Abul Hasan, son of Masud I. Shortly after, Abul Hasan was defeated and made captive by Abdur Rashid. Meanwhile, rebellion broke out in Seistan, and a large force under Tughril Beg was sent for its suppression. Tughril suppressed the rebellion but afterwards turned against his own master, Abdur Rashid, whom he defeated and slew. Rashid had a reign of one year only ; Tughril declared himself as Amir but was in power for 40 days only. The Omrahs combined against him and put him to death, and Farrokh-zad, son of Masud I, was installed on the throne in his place. After reigning for six years, Farrokh

THE HOUSE OF GHAZNI

died in 1058 and was succeeded by Ibrahim. In A. D. 1063, Alp Arslan declared himself as the sovereign of the whole Seljuk empire. He reigned till 1072 and the Seljuk empire reached its highest point of glory and power under his administration. In alliance with the Fatimids he conquered the whole of Syria and Palestine. In 1072, Alp Arslan was slain, and his son, Malik Shah, succeeded in his place. Malik authorised his cousin Sulaiman to establish a new kingdom at Rum or Iconium. Khorasan and Tabaristan became lost for ever to the Ghaznevid dynasty. At this time, the Ghaznevid prince Ibrahim concluded a treaty of peace with the Seljuks. Malik Shah gave his daughter in marriage to Ibrahim's son, Masud III. In imitation of the Seljuk governors, Ibrahim assumed the title of Sultan. When he died in 1099, after a reign of 41 years, his son, Masud III, was installed in his place. The Ghorî chiefs made head again

HISTORY OF THE MUSLIM WORLD

during his rule and the last semblance of Ghaznevid empire that still existed in Iran and Turan passed into the hands of the Seljuks. Masud established a capital at Lahore and reigned there till 1114 A. D. when he died. His son, Shirzad, was slain by his own brother Arslan after a reign of one year. Upon Arslan's succession to the throne, Bahram, another brother of his, sought the protection of his maternal uncle, the Seljuk Sultan, Sanjar. Arslan had insulted his widowed step-mother who was Sanjar's sister. As a result the treaty with the Seljuks was broken off and the way was smoothed for the final extinction of Ghaznevid power. Sanjar defeated Arslan in battle and placed Bahram on the throne of Ghazni. Bahram reigned in his turn from 1117 to 1152. But his reign was only nominal as all real authority was in the hands of Sanjar. Meanwhile, the Ghorī chiefs rose in power and

THE HOUSE OF GHAZNI

destroyed the independence of Ghazni. Bahram had slain his son-in-law Kutubuddin, chief of Ghor, whereupon Kutubuddin's brother, Malik Saifuddin, invaded Ghazni and dethroned Bahram. The city was plundered and demolished and Kandahar came to be the capital of Ghazni. But the people of Ghazni were restless under the harsh rule of Saifuddin. They invited Bahram again who returned and slew Saifuddin. Infuriated at the outrage, Alauddin, brother of Saifuddin, marched against Ghazni and took the city after fierce assault. Bahram fled for life to India, while, under Alauddin's order, Ghazni was set on fire and the inhabitants were put to the sword. Bahram died in 1152 and was succeeded by his son Khusrou who died after a reign of seven years. Khusrou's son, Khusrou Malik, was the last king of the Ghazni dynasty. He reigned in the Punjab till 1186. Meanwhile, Alauddin's nephew, Shihabuddin Muhammad

HISTORY OF THE MUSLIM WORLD

Ghori, conquered Afghanistan, Peshwar and Multan and made ready to occupy Lahore. After twice failing in his attempt, Shihabuddin succeeded at the third time in conquering Lahore. He subdued the Ghaznevid family and the feud between the two families was quenched for ever. The Ghazni family now became extinct, and the Ghor dynasty became the masters of Ghazni.

The Ghazni family had become so weak that even without the assault of the Ghor chieftain, the Ghazni kingdom would have soon fallen a prey to whichever power might advance against it. The authority of this family was dwindling almost daily and it became impossible for them to offer effectual resistance to any powerful enemy.

The Ghor dynasty.

Ghor is a province near Herat in Afghanistan. It was in 1150 that the Ghor dynasty

THE HOUSE OF GHOR

rose into power. A Persian prince being harassed by enemies, took refuge in the mountainous district of Ghor, and established a new kingdom for himself there. The Ghorî prince of the day refused to acknowledge the supremacy of Sultan Mahmud : and Mahmud accordingly invaded his territory, made the prince captive, and installed his son Abu Ali on the throne. Up till now the people of this region had not adopted Islam. Abu Ali was the first to embrace the new faith and had the credit of erecting a large number of mosques.

After the death of Alauddin, his son Saifuddin Muhammad became the king of Ghor. He died fighting with the Turcomans after a brief reign of one year. Thereupon Ghiyasuddin, nephew of Alauddin, was installed upon the throne while Ghiyasuddin's younger brother, Shihabuddin Muhammad Ghorî, was appointed chief commander of the forces. With Shihabuddin's

HISTORY OF THE MUSLIM WORLD

his brother had died ; and Muhammad, who had till now been a mere general and the governor of Ghazni, now became the sole sovereign of the vast Ghazni empire.

Kutubuddin conquered the country to the south of Ajmer, and Ujain also passed into his hands. His general, Bukhtiar Khilji, conquered Behar ; and then, as the result of a bold raid with a scanty band of 17 horse soldiers, he (or his son, Ekhtear, according to some) captured Nadia and drove out the king, Lakshman Sen, from there. Lakshman, taking his life in his hands, fled for shelter to East Bengal, and Lakshmanavati became the capital of Muslim Bengal. In 1202 Kutubuddin conquered Kalinjar. Meanwhile, a sectarian strife had broken out in Lahore. Upon receipt of this intelligence, Ghorî himself proceeded against the Punjab and quelled the conflict on his way back to Ghazni. He was slain by an assassin on the banks of the Indus. With

THE HOUSE OF GHOR

Muhammad Ghorî's death his dynasty came to an end. His nephew continued to reign, no doubt, as the nominal sovereign of Ghor ; but Kutub was practically the independent sovereign of India.

The first invasion of India from the north (through Afghanistan) was in 518 B. C. by Darius, king of Persia. The second invasion was by Alexander the Great in 327 B. C. ; while the third invasion of India from the north was in 1001 A. D. by Mahmud of Ghazni. The next invaders were those known as the House of Ghor. Shortly after the death of Muhammad Ghorî in 1206, Chingiz Kan marched from Central Asia as far as the Indus. In 1398 Tamarlane advanced to the conquest of India. The next invasion of India from the north was that of Baber in 1519.

Modern Afghanistan.

The history of Modern Afghanistan as an

HISTORY OF THE MUSLIM WORLD

independent State begins in 1747. After the assassination of Nadir in 1747, the Afghans resolved to be independent of Persia and chose Ahmad Ali Khan, the chief of the Abdali or Durrani tribe to be their Shah. The post of Vizier was conferred upon the chief of the rival tribe of the Barakzais. Henceforward for nearly a century this arrangement subsisted. The Shah was a Durrani and the Vizier a Barakzai. During his reign of thirty six years, Ahmad Ali Shah sent military expedition, on all sides, and extended his territories as far as the Caspian Sea. In 1756 he invaded India, dying several years afterwards in 1773. Before his death, he had succeeded in establishing the independent kingdom of Afghanistan, a kingdom which extended from Sind, Punjab and Kashmir to Baluchistan, Turkestan and Khorasan. Ahmad Shah's son, transferred the capital from Kandahar to Kabul, and, during his reign of

MODERN AFGHANISTAN

20 years, stamped out all seeds of rebellion in his kingdom. One Fateh Khan, of the Barakzai family then ruled for a time in Kabul but was made captive and slain in 1818. The murder of Fateh Khan was the signal for the deposition of the Durrani dynasty, and after some years of anarchy Dost Muhammad, brother of the murdered Vizier took possession of the throne in 1826 as the first Barakzai Amir of Afghanistan. Dost Muhammad Khan occupied Kabul and was a man of great ability, shrewdness and resource. The first Afghan war (between the Afghans and the British) broke out during his reign and lasted from 1838 to 1842. There were many petty independent principalities in Afghanistan. But Dost Muhammad united them all into one kingdom. Sher Ali, son of Dost Muhammad, continued to reign till 1868. In the last year, Bokhara was annexed by the Russians.

HISTORY OF THE MUSLIM WORLD

The second Afghan War lasted from 1878 to 1879. In 1879, by the treaty of Gandamak, Sher Ali's son, Yaqub Khan, was acknowledged as the Amir of Afghanistan. As a result of this treaty, Sher Ali entered into alliance with the Russians while his son made friends with the British. Sher Ali's nephew, Abdur Rahman, had declared war against his uncle, and was, in consequence, banished for a period of 10 years to the regions beyond the Oxus. In 1880 he returned to his native country and established himself in power in the north of Afghanistan. The Viceroy, Lord Lytton, asked his political officers to enter into negotiation with him. In the end, he was acknowledged as Amir by the British ; and from 1880, he set about extending his kingdom and establishing peace and order in the realm. Ayyub Khan came from Persia to lead a rebellious movement. A rebellion broke out in Turkestan also. But Abdur Rahman

MODERN AFGHANISTAN

suppressed these rebellions with great severity. By 1891, the whole of Afghanistan had been brought under his sway, and when he died in October 1901, his eldest son, Habibullah Khan, had not the least difficulty in stepping into his shoes. Habibullah paid great attention to the task of setting up a permanent army and equipping it with the most modern and up-to-date weapons and materials. Peace reigned throughout the country during his reign, and the friendship with great Britain was strengthened.

Modern Afghanistan is divided among five major provinces—Kabul, Turkestan, Kelat, Herat and Kandahar. Each is under the charge of a separate governor. Badakshan is included in Turkestan. The dimensions of the country are 600 miles from Kelat to Khyber Pass and 700 miles from the north-east to the south-west. The total population is 6,400,000, among whom

HISTORY OF THE MUSLIM WORLD

the Durranis and the Ghilzais are most prominent. The language spoken is Persian or Pushtu. Among the cities, Kabul, Jellalabad, Kandahar and Herat are the most important. The court language of Afghanistan is Persian.

The Afghans earn their livelihood by trade, agriculture and pasture. The Amir gives the greatest encouragement to the pursuit of agriculture. At the time of the daily prayers the Amir always implores for his people that they may be happy and prosperous, and that their agricultural and material welfare may increase.

As a result of the last treaty with the British government, the Afghans have acquired fuller independence for themselves, and are free to make war or peace with foreign countries just as they choose.

At present, there is an Afghan envoy in the Court of almost every European power ; and

MODERN AFGHANISTAN

these powers also have established diplomatic relations with Afghanistan by sending their own representatives to the Afghan Court.

In 1919 Amanullah, third son of Amir Habibullah, ascended the throne upon his father's death. Amanullah is a man of extraordinary force of character and genius. His courage and firmness are praised everywhere. He is a capable speaker and can easily arrest the attention of his audience.

Amanullah, within the very short period of his sovereignty, acquired a name for himself as a wise, efficient and most popular sovereign. He wanted to reform Eastern ways and manners so that they might be fully the equal of the West ; and he had an excessive longing for the upbuilding of national life among his subjects.

But the people of Afghanistan are of the most orthodox type ; and, in their anxiety to uphold the traditions of Islam, came into collision with

HISTORY OF THE MUSLIM WORLD

King Amanullah, with the result that he had to abdicate in 1929.

Habibullah Ghazi Bacha-i-Saqao seized authority on the abdication of Amanullah. He could not, however, enlist the sympathy and co-operation of the people.

Nadir Khan was called to the throne on Oct. 16, 1929, after a successful campaign against Habibullah. He is industrious, unostentatious and a man of the most powerful, tactful and confiding nature. He entertains the most friendly feelings towards his people.

The government of Afghanistan is, since 1922, a constitutional monarchy with a cabinet presided over by the King himself. The title of King instead of Amir was adopted by the sovereign in 1926. There are separate departments of War, Foreign Affairs, Internal Affairs, Education, Commerce, Justice and Revenue, each in charge of a Minister.

TURKESTAN

Turkestan.

Turkestan is the name of that part of Central Asia which lies between Afghanistan, India, Tibet, the Gobi desert, East Mongolia and Siberia. Western Turkestan consists of Ferghana, Samarkand, Syr-Daria, Bokhara and Khiva while Eastern Turkestan comprises Kashghar, Yarkand, Khotan, Kansu, etc. East Turkestan is included within China. The people of Western Turkestan mostly belong to the Turcoman, Kirghiz, Kazak, Tartar, Uzbek and Mongol tribes ; while the people of East Turkestan are mostly Tartars, Moghuls and Chinamen. All these people are now Mussalmans of the Sunni sect. When the Huns conquered Eastern and Western Mongolia, the local inhabitants migrated elsewhere, one division passing into the villages of the Indus while the other proceeded westwards. In A. D. 1220, Turkestan

HISTORY OF THE MUSLIM WORLD

and, coming in contact with the Arab Caliphs, they inherited some of the qualities of the latter. Gradually the Abbasid Caliphs grew weak and the Seljuks gained strength in proportion. The result was that Muslim power did not decline altogether with the fall of the Caliphate but was maintained intact by the Seljuks.

Founder of the Seljuk Dynasty

After crossing the Oxus, the Seljuks, under the leadership of Paigu Arslan Israel, became scattered among the territories of Eastern Persia. They declared their independence at Merv and chose Tughril Beg as their chieftain. Then they conquered the countries to the east of the Tigris which were in Muslim occupation. Afterwards, by 1048 A. D. they conquered also such places as Hamadan, Iraq-i-Ajam, Armenia, Erzerum and Trebizond.

THE SELJUK DYNASTY

Tughril Beg. (1037-1063 A. D.) The Seljuks derived their name from Seljuk, grandfather of Tughril Beg. By 1055 A. D. Tughril had made himself master of Iraq and other places in Persia. The Persian Sultans of the Buwayhid dynasty were forced to acknowledge his supremacy ; meanwhile insurrection broke out in Persia itself. Tughril went there to quell the rising, and, in his absence, a certain Turkish chief-tain named Basasiri, II (general of the Buwayhid Sultan, Malik-ur-Rahim) entered Baghdad, espoused the cause of the Fatimid * Caliph of Egypt and for a time established his dominion

* The Fatimid Arabs ruled in Egypt and Syria from A. D. 907 to 1171. Among the Berbers of Northern Africa, the question of the future advent of the Mahdi had led to the formation of a new sect named the Ismailias. They believed that the Mahdi, after his arrival, would wreak signal vengeance for the oppression that had been practised

HISTORY OF THE MUSLIM WORLD

there. Obaidullah claimed the Caliphate by right of his descent from Fatima, daughter of the Holy Prophet. The Fatimids generally belonged to the Ismailia sect. Obaidullah was the first ruler of the Fatimid dynasty. The Fatimids extended their sway as far as Italy, Sicily and the northern coast of Africa. They sent an expedition against Sardinia, and established a court at Cairo in Egypt. Aziz established his power in Palestine in 977 A. D. But during the reign of Mustansir-billa, Syria

upon the family of Ali. The Ismailias long continued to exercise a considerable measure of influence in Egypt as also in Asia Minor. They looked upon Muhammad-bin-Ismail as the Messiah, and hence were known by the name of Ismailias. A descendant of the family, by name Obaidullah, seized upon the Vizier of Tughril Beg and slew him; and Qaim, the Abbasid Caliph of Baghdad, was compelled to acknowledge his supremacy.

THE SELJUK DYNASTY

and a portion of Palestine were lost. A Caliph of this dynasty named Al Azid reigned from 1160 to 1171. In A. D. 1162, Adil, son of Al Azid, dismissed Shawar, governor of Northern Egypt. Thereupon Shawar advanced against Adil and drove out his forces, and Adil had to seek refuge with Nuruddin, Amir of Northern Syria. In 1165 Nuruddin sent a large army under Sherqo and Saladin against Egypt. Sherqo was appointed as his Vizier by the Caliph, Azid ; and after Sherqo's death, Saladin was appointed to the same position. In 1171, the name of Azid was removed from the *Khutba* under the order of Nuruddin, and Saladin conquered and took possession of Egypt from the Fatimids. The Caliph of Baghdad, pleased at his achievements, appointed him as the Sultan of Syria and Egypt. But this roused the jealousy of his uncle, Nuruddin, who resolved now to invade Egypt for himself. But he died on the way ; and in

HISTORY OF THE MUSLIM WORLD

1171, Egypt passed under the sway of the Sultans of the Ayyub family.

Meanwhile Tughril returned to Baghdad whereupon Basasiri fled and the Caliph, Qaim, re-established his authority. On his return to Baghdad, Tughril was received with great honour by Qaim, the Abbasid Caliph ; and from this time Tughril began to be styled as the Sultan of Arabia and Persia.

The Seljuks were Turks by descent. The Seljuks, Osmanlis, Turks and Moghuls all sprang from the same common stock, though they belonged to different branches thereof. The Moghuls dwelt in the northern part of Asia and were comparatively uncivilized. The Turks, however, had come in contact with the Arabs and had acquired a certain measure of culture and civilization. The Seljuks were specially advanced ; they embraced Islam and became remarkably powerful and prosperous

THE SELJUK DYNASTY

towards the latter part of the 11th century.

Meanwhile, the Caliphs of Baghdad were gradually declining in power ; and the Greeks of the Eastern Empire became eager to extend their dominion in Asia. They advanced and occupied as far as Antioch. In A. D. 1060, Tughril declared war against them. After Tughril's death in 1063, his nephew, Alp Arslan, ascended the throne. Arslan made Aleppo the seat of his power. In 1071, he led a successful expedition against the Greek emperor and laid the foundation of the Seljuk empire in Constantinople. He then marched against Turkestan, while his son, Malik Shah, occupied himself with the government of Asia Minor. Under Arslan, the Seljuks extended their power and authority in every direction. But afterwards internal dissensions broke out amongst them with the result that various

HISTORY OF THE MUSLIM WORLD

branches of the dynasty established themselves separately and independently in power in Khorasan, Kerman, Iraq and Rum. At Rum (Constantinople) the Seljuks continued to rule till the 13th century. Elsewhere, their place was taken by their own officials who were known as Atabeks.

Turkey.

The Turkish or Ottoman Empire comprises the following countries : Turkey in Europe, Turkey in Asia, Tripoli and Barca, besides several foreign and tributary principalities.

From History we learn that the Ottoman Turks are descended from Oghaz, son of Kara Khan. In 1227 several thousand Turcomans (with their slaves), unable any longer to bear the oppression of the Ottoman Turks, came away

TURKEY

from Central Asia, and, under the leadership of Ertughril, took refuge with Alauddin, the Seljuk Sultan of Iconium.

The Moghuls often harried the frontiers of Iconium ; and hence Alauddin extended a glad welcome to this band of sturdy Turcoman soldiers. Ertughril was a bold and skilful military leader, and thousands of daring Turkish adventurers gladly placed themselves under his leadership. Pleased with his loyalty and efficiency, Alauddin gave him more territories to govern. When a combined force of Greek and Moghul troops advanced against Alauddin as far as Brusa, Ertughril came up to the help of the Sultan with a band of 444 cavalry soldiers ; and, when the Turkish chief proved victorious in battle, Alauddin gave him the township of Isker as a reward for his success. Ertughril had not adopted Islam before ; but he, with his whole body of followers, now became

HISTORY OF THE MUSLIM WORLD

converted to the faith. It is said that on a certain occasion Ertughril came across the Holy Quran in the possession of a pious Mussalman and was informed that the Book had come down from God himself. The man having fallen asleep, Ertughril took the Book in his hands, stood up, and, in that condition, continued reading it during the whole night. Afterwards, when he had fallen asleep, a revelation came to him in dream to the following effect : "And in as much as you have read in my Holy Book with deep reverence and faith, therefore thy family, from son to son's son and the whole line of generations, will always receive honour and esteem in the world". It has been supposed that this was the cause of Ertughril's embracing Islam.

Alauddin's royal banner was inscribed with the sign of the Crescent. Ertughril followed the fashion, and since then the Crescent

TURKEY

has been the royal standard of Turkey. Ertughril died in 1288 ; while his son, Osman I., reigned from 1288 to 1326. It was this Osman, originally a dependant of the Seljuk Sultans, who was the founder of the Ottoman or Osmania dynasty of Turkey.

Osman. (1288-1326)

A general of Chingiz Kan having advanced for the destruction of the Seljuk empire, Osman defeated the enemy and threw off allegiance to the Seljuk Sultan. The Sultan on the other hand gave him complete control over the conquered territory. In 1296, Osman decreed that, in the regions subject to his government, coins should be struck in his name and bearing his effigy and his name should be mentioned in the weekly *Khutba*, i. e. the sermon delivered after Friday prayers. Gradually he extended his

HISTORY OF THE MUSLIM WORLD

authority over the Greeks and established his power in such places as Ainegeul, Bilejik and Yarhissar. It is said that Osman had received some indication in a dream concerning the future greatness of Turkish power. In his dream he saw a small sapling gradually developing into a mighty tree, while its spreading branches cast shade over land and water, mosque, temple and pyramid, and over troops arranged in ranks and columns. From the roots of the tree issued the streams of the Tigris, the Euphrates, the Nile and the Danube, while such mountains as the Taurus, the Atlas and the Caucasus leaned against the branches. He dreamed also that a storm arose and scattered the leaves of the tree and whirled them in the direction of a city. This city stood at the junction of two continents, and it shone like a ring adorned with a pair of turquoises and a pair of emeralds. But when Osman sought to wear this ring on his

TURKEY

finger, his dream vanished and he woke up. The dream-picture of this bright and glorious future seemed to inspire Osman with new life and strength.

Osman is usually known as the first Sultan of the Turks, but, in point of fact, he and his immediate successors did not assume any other title than that of Amir. During the last 27 years of his administration, Osman ruled as an independent sovereign both in name and in fact. He was as intelligent as he was brave and heroic. The Osmania Turks were nomads by race like the Turcomans and the Moghuls, but Islam had united them in the bond of a common fellowship. At the time of his death, he gave the following advice to his son Orkhan : "I am leaving this life, no doubt; but there is no ground for regret in that as I am leaving you as my heir and successor. I charge you to do justice, to love truth, and to show kindness to all. Look

HISTORY OF THE MUSLIM WORLD

impartially after your subjects and help in spreading the faith established by the Holy Prophet. This is the chief duty of all temporal sovereigns, and it is through this alone that they can claim the grace of Heaven."

Orkhan. (1326-1359 A. D.). Orkhan, son of Osman, reigned from 1326 to 1359 A. D. The decline of the Seljuk empire began towards the end of the 14th century, and many petty kingdoms and principalities rose up from its ruin. After the death of Sultan Alaaddin, Orkhan proclaimed his independence. The Greeks began gradually to fall back in his time, and, within a very short period, the whole country from the coast of Marmora to Kartal came under his subjection. In the whole of Asia minor, only the cities of Alashehr and Biga remained in the possession of the Greeks ; and these also were occupied sometime between 1328 and 1338. In course of time, Constantinople became the

TURKEY

theatre of anarchy and all manner of licentiousness. The Roman emperors of the East paid little attention to the comfort and convenience of their subjects. In 1335, the fort of Gallipoli was occupied by Sulaiman Pasha. Orkhan appointed his brother Alauddin as vizier or chief minister. Alauddin organized a permanent military department and he also was the first to institute the famous band of janissaries. The army code (military manual) drafted by Alauddin became the chief means of gaining victory for the Turks. The military reforms instituted by Charles VII in France and which continue to exist even to-day were anticipated by Alauddin a century before. He organized both a permanent and a temporary cavalry force and instructed that they should be posted in different parts of the field while the Sultan, from a central position, would direct both wings of the army with great efficiency and vigour.

HISTORY OF THE MUSLIM WORLD

Alauddin instituted a bodyguard corps also. Sulaiman (son of Orkhan) died in 1358 ; and the Sultan was so heart-broken in consequence that he died within two months.

Murad I. (1359-1389 A. D.).

After the death of Orkhan, his son Murad was installed in his place. Murad conquered Angora from the Turcomans and made ready for the invasion of Europe. The Eastern Roman empire was now confined only to the sea-coast of Marmora, Thrace and the Ægean Islands. Salonika, Thessaly, Athens and Morea were under different and independent princes, while the people of Bulgaria, Servia, Bosnia and Albania also had made themselves masters in their own territories. Murad led an expedition against John Palaeslogus, the then Greek emperor ; he advanced as far as

TURKEY

Adrianople and established his capital there. Servia, Bosnia and Herzegovina also gradually came under his subjection. After a time, the king of Bulgaria was punished for his evil designs, and Murad got possession of the country some time afterwards. Murad was slain at the hands of a Servian assassin.

Bayezid I, (1389-1403 A. D.)

In 1389, a great battle took place on the field of Kossovo after which Bayezid, son of Murad, ascended the throne. In 1392, such places as Aidin and Kirman came under Bayezid's subjection, and he made himself master also of some portions of Chingiz Kan's dominions. A son of the Greek emperor had accepted office in Bayezid's army ; but, after his father's death, this young man went away without Bayezid's permission and had himself

HISTORY OF THE MUSLIM WORLD

installed on his father's throne. In order to punish him, Bayezid laid siege to Constantinople with the result that the Pope and the King of Hungary became enraged against him. They sought to instigate a holy war against Bayezid and sent a band of Crusaders to the frontiers of the realm. But Bayezid fell like a thunder-bolt upon his assailants and crushed them completely in battle. The Hungarian monarch barely escaped with life by the aid of a fisherman's boat. After some time Bayezid besieged Constantinople again, but the Greek emperor, Manuel, bought him off with a large sum of money. Between 1397 and 1399, Bayezid invaded Thessally, but his career of conquest was now drawing to an end. Tarmarlane had, by this time, issued out from Samarkand, and had advanced plundering and marauding as far as Moscow. In 1401 he devastated Georgia and advanced against Turkey. Near Angora a great

TURKEY

battle took place between Tamarlane and the Turkish forces. Tamarlane had an army of 200,000 men while against him was ranged Bayezid with a force of 100,000 which included his own five sons and all his generals and chief officers. A portion of the household troops went over to Timur. The Turks were defeated in battle and Bayezid was taken prisoner. Crushed in heart and fortune, Bayezid died within eight months afterwards.

A period of anarchy. (1403-1413)

After Bayezid's death, there was a period of anarchy in Turkey for about eleven years. Timur profited by this opportunity to plunder the Turkish cities and got possession of Bayezid's treasury. Timur never entered Europe ; he was satisfied with the large presents which the Greek emperor took care to send him. He

HISTORY OF THE MUSLIM WORLD

occupied Smyrna in 1405, and returned to Samarkand. After Timur's withdrawal, dissensions broke out between Bayezid's sons. One of them, Musa by name, got possession of Adrianople but ultimately was defeated by his brother Muhammad.

Muhammad I. (1413-1421 A. D.)

Within eight years from his accession to the throne, Muhammad had succeeded in recovering most of the lost possession of his father. He died in 1421.

Murad II. (1421-1451 A. D.)

After Muhammad's death, his eldest son Murad succeeded to the throne. In 1422, he laid siege to Constantinople, but was unsuccessful. Then he made more determined efforts to extend his dominion in Europe and succeeded

TURKEY

in conquering Salonika. Distressed by the death of his eldest son, Murad retired from the sovereignty in 1444. But war having broken out with Hungary, he was induced to come out from his seclusion. The Turks were victorious in this war, at the conclusion of which Murad died in 1451.

Muhammad II (1451-1481 A. D.)

In order to capture Constantinople, Muhammad built the vast fort of Rumeli Hissar on the opposite shore of the Bosphorus where another fort had formerly been erected by Bayezid I. It is said that in the construction of this fort, a force of 6000 men was employed both day and night. A battery of huge guns was set up in the fort, and, all preparations being complete, Muhammad laid siege to Constantinople in 1453. After a siege lasting for fifty three days, Muhammad succeed-

HISTORY OF THE MUSLIM WORLD

ed in his attempt ; the Greek emperor lost his life in the course of the operations. Muhammad entered the palace in the midst of great pomp and ceremony, and next Friday, the public prayers were offered at the church of St. Sophia. After a stay of some time at Constantinople, Muhammad granted certain special privileges to the Greeks and then left the city. Next he conquered the southern portion of Servia and reduced Walachia to the condition of a tributary province. Albania came under his sway, and he wrested from Venice the town of Scutari and a sum of one hundred thousand ducats by way of compensation. Crimea was also occupied by the Sultan, and in 1479 he invaded South Italy. He died in A. D. 1481.

Muhammad introduced various reforms in the system of administration, and these reforms remained in force till the time of Sultan Abdul Majid. He established a permanent army of

TURKEY

100,000 men and increased their rate of pay. Under his orders, the territories of conquered monarchs were distributed among feudatory chiefs, and the revenues received from them were spent in the erection and upkeep of colleges, mosques and charitable hospitals. He was a great friend of the Ulama or the scholarly classes.

Bayezid II. (1481-1512 A. D.)

After Muhammad's death, dissensions broke out among his sons for the right of succession to the throne ; and at last Bayezid II was installed in his father's place. In 1492, the Turks occupied Carinthia. In 1499, Venice declared war against the Sultan but was defeated in a naval encounter. Muslim domination in Spain came to an end during the reign of Bayezid, and the Turkish fleet was unable to render any assistance to the Mussalmans there. In 1495,

HISTORY OF THE MUSLIM WORLD

an ambassador was sent from Russia to Constantinople.

Selim 1. (1512-1520). In 1515, Selim advanced against Persia, destroyed the power of the Persian monarchy, and extended his authority over the whole of Kurdistan. Egypt having assumed a hostile attitude against him at this time, Selim led an expedition against the Mameluke chief of the country. In 1517 he entered Cairo and wrested the Khilafat from the last of the Abbasid Caliphs. (It is necessary to mention here that, after the fall of the Baghdad Caliphate in 1258, the descendants of the Abbasid Caliphs had taken refuge at Cairo and were exercising power as the dependants and proteges of the Egyptian Sultans). Selim granted him a pension and obtained from him a document acknowledging his own succession to the Khilafat. Together with this, he got possession also of the standard of the Holy Prophet and other

TURKEY

sacred relics belonging to the founder of Islam. These were brought to Constantinople and kept there with great care and reverence ; and from this time forth, the Sultan of Turkey came to be known by the title of Caliph or Khalifa. Syria and the Hedjaz which hitherto had been under the subjection of the Mamelukes were now annexed by Selim to his territories. Selim died after a reign of eight years.

Sulaiman I. (1520-1566.)

In 1520, Sulaiman, son of Selim, succeeded to the throne. In 1521, quarrel broke out with the king of Hungary. An expedition was sent against the isle of Rhodes, which was annexed after a siege of six months. In 1528 the Turks captured Budapest and proceeded against Vienna.

In 1534, Sulaiman invaded Armenia. In

HISTORY OF THE MUSLIM WORLD

1544, he captured Belgrade, and Hungary became finally included in the Turkish Empire. Afterwards Sulaiman made ready to lead an expedition against Persia ; and Erzerum, Armenia, and Georgia were conquered and occupied in 1548. The Sultan died in 1566. The power of the Osmania dynasty had now reached its acme of glory and splendour. The authority of the empire extended from Armenia to Persia and from the Black Sea to the Persian Gulf. The whole of the Balkan Peninsula (except Montenegro) had come under the dominance of the Turks, and in Africa, their dominion extended from Cairo to Morocco. Historians have compared Selim and Sulaiman to Philip, king of Macedon, and his famous son, Alexander the Great. Both had added to the glory and prosperity of the country and gained name and fame for themselves.

TURKEY

Selim II. (1566-1574 A. D.)

In 1568, peace was concluded with Austria. But a quarrel broke out with Russia on account of an attack upon Astrakhan. In 1574, the Turks occupied Tunis and advanced against Sicily. Cyprus and the other Ionian islands also came into their possession.

Murad III. (1574-1595 A. D.)

Murad ascended the throne at 28 years of age. After the death of Shah Tamasp of Persia, there was war lasting for twelve years between the Persians and Turks. Tiflis, Shirwan and Dagistan were conquered by the Turks in the course of this war. Peace was concluded in 1590. Murad died in 1595.

Muhammad III. (1595-1603 A. D.)

Muhammad succeeded as Sultan after the death of Murad.

HISTORY OF THE MUSLIM WORLD

Ahmad I. (1603-1617) ; **Mustafa I.** (1617-1618).

Osman II. (1618-1622)—Nothing noteworthy took place during the reign of these sovereigns ; but there was perceptible decline in the power of the Turks.

Murad IV. (1623-1640.) The Persians invaded Turkey and Baghdad during his reign ; and an insurrection broke out in Constantinople. But in 1628, the Sultan confronted the Persian army in person and recovered Baghdad.

Ibrahim. (1640-1648 A. D.) In 1644, the people of Malta plundered a Turkish fleet. The Turks declared war against Venice ; but anarchy having broken out in the empire, the Sultan was dethroned and slain and his son, Muhammad IV, was installed in his place.

Muhammad IV. (1648-1687 A. D.) In 1672. Turkey declared war against the king of Poland. The Turks obtained Podolia by the treaty which ended the war. However, in 1683, a vast

TURKEY

confederacy was formed against Turkey on the part of the following powers, viz Venice, Poland, Austria, Russia, Tuscany, Malta and the Pope. In the war that ensued the Turks continued to lose ground ; their troops broke out in mutiny and the Sultan was dethroned and slain.

Sulaiman II. (1687-1691.) Sulaiman marched against the combined forces of the enemy, but fell a prey to death on the way. His brother, Ahmad, ascended the throne in his place.

Ahmad II (1691-1695 A. D.) Ahmad also died before four years were over.

Mustafa II. (1695-1703 A. D.) War broke out again with Russia and Venice, The Turks were unable to prevail and the Sultan abdicated the throne.

Ahmad III. (1703-1730.) War broke out again with Russia ; but ultimately a treaty was concluded between the two powers. In 1716, there was another war with Austria in which the

HISTORY OF THE MUSLIM WORLD

Turks were defeated. Afterwards the enemy attacked Belgrade, and the Turks fell back upon Adrianople. By treaty, Belgrade, Temesvar and Walachia were ceded to the Austrians. In 1722 there was friction again with Russia. In the end a partition was effected with the help of France, by which the region to the north of the Caspian Sea was yielded to Russia, while the Turks were allowed to remain in possession of the western half of Persia. But the Persians would not agree to the terms of this treaty and declared war on their own account.

Mahmud I. (1731-1754.) After the death of Ahmad, his nephew, Mahmud I ascended the throne. In 1736, Nadir was acknowledged as the king of Persia and regained the lost possession of the monarchy,

Osman III. (1754-1757) After Mahmud's death, his brother, Osman, had a reign lasting for three years.

TURKEY

Mustafa III. (1757-1773 A. D.) His reign was notable for nothing except continued trouble with Russia regarding treaty-rights and obligations.

Abdul Hamid I. (1773-1789 A. D.)

Abdul Hamid ascended the throne after the death of his brother, Mustafa. He quelled insurrections in Egypt and Syria ; drove back the Austrians at the battle of Mehdiä in 1798. The enemy, finding an opportunity, put the inhabitants of the place to the sword, whereat the Sultan was deeply distressed and died shortly afterwards. His nephew was installed in the throne in his place.

Selim III. (1789-1807 A. D.) In 1792, the Russians got possession of Crimea by right of treaty and the Dnieper was fixed as the boundary between Russia and Turkey. War broke out with France at this time and Napoleon Bonaparte conquered Egypt. Turkey adopted

HISTORY OF THE MUSLIM WORLD

the side of Britain and Russia as against France. In the end, Bonaparte was compelled to restore Egypt to Turkey. Afterwards a fierce conflict broke out again between Russia and Turkey. Selim abdicated the throne, and the sovereignty was conferred upon his nephew, Mustafa.

Mustafa IV. (1807-1808) Mustafa was dethroned after a short reign of one year.

Mahmud II. (1808-1839). About this time the power of the Osmanli dynasty began to decline in Egypt. Muhammad Ali, governor of Egypt, wanted to assert independence for himself. Servia also was declared free as the result of a treaty with Russia.

Abdal Majid (1839-1861 A. D.) An era of administrative reform commenced from this reign, the cabinet system was introduced, and the 'Vizier-i-ajam' was appointed as its president. Separate ministers were appointed for the departments of Public works, Education, Justice

TURKEY

and Foreign Affairs. The Crimean war took place during this reign, and after a good deal of fighting, the Turks proved victorious with their allies, the English and the French. Abdul Majid died in 1861, and his brother, Abdul Aziz, succeeded in his place.

Abdul Aziz (1861-1876). The cost of administration became excessively high during this reign. In 1867, the Sultan went to the Paris Exhibition and had an interview with Queen Victoria. Meanwhile his extravagance drove the Turkish treasury to the verge of bankruptcy, and the Sultan was deprived of European sympathy and help. Just at this time of Turkey's deep misfortune Russia obtained a *Fatwa* (a letter of authority) from the Sheikhu'l Islam decreeing the dethronement of the Sultan. Shortly afterwards, the Sultan's dead body was recovered. Possibly he had committed suicide. For some time after his death,

HISTORY OF THE MUSLIM WORLD

Murad V. continued to administer affairs in his name. But, in the meantime, war broke out with Servia, and the people of Bulgaria rose in rebellion, and Murad was unable to deal with these disturbances.

Abdul Hamid II. (1876-1909). Ere three months were over, Murad's hopeless incompetence became patent to all ; and Abdul Hamid was called to the throne in his place. After the English fashion, Hamid called together an assembly of the people, in which a scheme of representative government was adopted for Turkey. Meanwhile, on the 24th of April 1877, Russia declared war against Turkey. But a treaty was concluded in 1878, by which Servia, Rumania and Bulgaria gained their independence, while Bosnia and Herzegovina were declared to belong to Austria. In 1887, a complete reformation of the Turkish army-system was effected with the help of German

TURKEY

officers. In 1897, Greece compelled Turkey to enter into war against her. But the Greeks were defeated in battle and the Turks occupied Thessally. To remove the abuses of the Turkish monarchy, a society was now formed called the Society of the Young Turks. As the result, mainly, of the labours and efforts of this body, Abdul Hamid was banished from the throne.

Muhammad V. (1909-1918 A. D.) After the dethronement of Sultan Abdul Hamid, Muhammad was installed in his place.

Muhammad VI. (1918-1922 A. D.) On the third of July 1918 Muhammad ascended the throne.

From Osman to Muhammad VI altogether there have been thirty-six sovereigns in Turkey ; and it may freely be said that no other royal family in Europe has ruled continuously for such a long period. According to the historian William, the courage, capacity, administrative

HISTORY OF THE MUSLIM WORLD

discipline and national prestige of the Turks constituted their chief means of success. The same historian has given preference to Muslim civilization as over the civilization of Christianity. He has said further that no kingdom could maintain itself so long in power by military strength alone. The empires of Attila, Chingiz Kan and Timur did not last very long ; but the long duration of the Turkish monarchy is a standing testimony to its greatness and glory.

The history of old Turkey

The Saracens attacked Constantinople but were unsuccessful. In 1313, the Ottoman Turks wrested from the Eastern Roman Empire all their Asiatic possessions with the exception of three small places just opposite to Constantinople. In 1346, the Turks occupied Gallipoli and settled permanently in Europe. In 1453, Constantinople was captured by Muhammad II. This city had

TURKEY

been founded by the Roman Emperor, Constantine (from whom it derived its name) in A.D. 330, and was established as the capital of the Eastern Roman Empire. It has to be mentioned here, that, in the early part of the 5th century A.D., the Roman Empire was divided into two halves among the two sons of king Theodosius. Thrace, Egypt, Media, Greece and Macedonia were included in the eastern half, while the rest of the Empire was included in the western half.

After the fall of Rome, the Eastern Empire was destroyed while Greece came into the occupation of the Turks.

On the 20th of October, 1827, the Turkish fleet suffered a heavy defeat at the hands of the combined allied fleet of England, France and Persia. Next year, Russia invaded Turkey by land ; the struggle thus begun continued off and on till, in 1883, upon a hint from the allied powers Turkey was obliged to acknowledge the

HISTORY OF THE MUSLIM WORLD

independence of Greece. In 1897 there was another war between Greece and Turkey, in course of which the Turks gave remarkable proof of their valour and military skill. The Greeks lost again and again but once again Turkey was compelled to make peace through the intervention of Russia. However, Turkey was awarded some compensation for the violation of their treaty, and there was a further re-adjustment of the boundaries between Greece and Turkey. Christian priests were re-admitted to the exercise of their former powers by the Sultan, though it must be admitted that the Sultans never interfered with the legitimate exercise of subordinate authority on the part of their subjects.

Russian historians admit that, under Constantine and his successors, the officials of the State had free permission to harass and exact money from the subject population. There was no system of law or justice, and the judges grew

TURKEY

rich at the expense of the poor. The soldiers peacocked about in all the splendour of gorgeous equipment but were not ashamed to run away from the battle field, just as the common people were not ashamed to commit acts of gross perfidy. At last, for the punishment of their soldiers, God sent the Holy Prophet of Islam. The Muslim soldiers rejoiced in the work of fighting ; their judges never sold justice. Bayezid gave signal proofs of his generosity to his Christian subjects ; while Murad won over the hearts of people by his justice and administrative reform. He never encouraged any oppression upon his subjects and the Greeks under him were happier than under their own sovereigns.

Under the rule of the Sultans, the Christians could enjoy the fruits of their own labour and were granted ample facilities for the pursuit of trade and commerce. The principal cities of the State were rich and prosperous, and the Sultan

HISTORY OF THE MUSLIM WORLD

facilitated means of easy communication by the construction of roads and bridges. The Sultans gave permission to their Christian subjects to enter into ports from which they had been prohibited before.

Just on the eve of war, the grog-shops on the way side had all to close down by order and the sale of liquor to soldiers was absolutely forbidden. Strict injunctions were also issued against pillage or the ill treatment of women.

An appreciation has been set on record by Alexander Ross to the following effect : 'If Christians consider carefully the history and legislation of Islam, they will find how advanced the Mussalmans were in piety and generosity, how cleanly in their personal habits, with what reverence they regarded their mosques, how careful they were to offer prayers five times a day, and how strict in the observance of fast from sunrise to sunset throughout the holy month of Ramzan.

TURKEY

They will find also how kind and considerate they were towards their fellow beings and how prompt in relieving the misery of the sick and distressed.

'The Muslims were accomplished in all the virtues of justice and temperance and when we consider our case with theirs, we have reason to be ashamed of our injustice, harshness and intemperance. Surely, these men will receive their reward from God on the day of judgment. Their piety, devotion and kindness of heart were the chief causes of the rapid spread of Islam.

'Christianity has raised various obstacles in the path of the spread of Islam. In 1703, the patriarch Daniel issued instruction upon the whole Christian community to the effect that the future of the Christian faith depended entirely upon the destruction of Islam ; and it was under his orders that the Mussalmans of Montenegro

HISTORY OF THE MUSLIM WORLD

were slain. Let the reader consider also the cruel rescript of John, the 22nd Pope of Rome, issued in 1325 upon the king of Roumania to the following effect : "I order you as a faithful son of the church that you should destroy all unbelievers in your kingdom. Large numbers of these people have settled in your dominions in the hope of living there in peace. These people, with their veneer of outward simplicity, are deluding the poor Christian folk." "

Modern Turkey

During the reign of Sultan Abdul Hamid II, his minister tried to introduce some form of constitutional government in Turkey. As a result of his endeavours, an association was formed called the 'Society of Union and Progress' ; and it was through the efforts of this Society of Union and Progress that

MODERN TURKEY

a representative form of government was established in Turkey. But this system of government broke down as a result of the Great War. The Cabinet and the Parliament dispersed and fled in all directions. Among the fugitives was Mustafa Kamal Pasha, who gathered fresh strength in Anatolia and sought to build up the Turkish State on a new basis of unity. Enver Pasha and Talaat Bey fled for Berlin ; but through the efforts of Mustafa Kamal, a representative government was established in Turkey. Sultan Abdul Hamid was dethroned in 1909 and a constitutional Assembly (limited government) was established in the country. But during the last ten years, men had grown up in Turkey who were so liberal and advanced in their views that they were not satisfied with representative government merely ; they wanted a democratic system of government. The newspapers of Europe have expressed

HISTORY OF THE MUSLIM WORLD

their wonder that Turkey, which, a few decades ago, was crushed beneath the weight of absolute autocracy, should have so advanced as to demand not simply a representative but a democratic form of government.

A National Assembly of Turkey was formed consisting of representatives from all parts of the country. It was this National Assembly which managed the administration of affairs in Anatolia. The Assembly had its own laws, its own army, and its own constitution ; and foreigners freely admitted that, if there was complete democracy anywhere in the world, it was in that part of the country. There was no dictator, king or president ; the whole power of administration was vested in the National Assembly ; and the National Assembly consisted of elected representatives of the Turks at large.

In November 1922 the National Assembly voted a resolution declaring that the office of

MODERN TURKEY

Sultan had ceased to exist and that the office of Caliph which had hitherto been vested in the person of the Sultan should be filled by election. It further declared that all sovereignty belonged to the people and that all power was vested in the National Assembly as being the sole representative of the people. In 1924 the Turkish State was declared to be a Republic, the religion of which was Islam, the official language Turkish and the capital Angora. The new law also provided that the President of the Republic should be chosen from among the Deputies constituting the National Assembly and that his term of office should be identical with the life of each Assembly.

The government of modern Turkey is based upon western lines. The Parliament consists of two chambers—the Senate and the Chamber of Deputies. The Cabinet consists of 10 Ministers. For purposes of administration, the whole country

HISTORY OF THE MUSLIM WORLD

is divided among a number of vilayets ; and each vilayet again comprises a number of small vilayets.

The Grand National Assembly composed of 315 Deputies was constituted in 1927.

The Cabinet was formed as follows :—

- (1) President of the Council
- (2) Minister of Interior
- (3) „ Finance
- (4) „ Public Works
- (5) „ Foreign Affairs
- (6) „ Justice
- (7) „ Education
- (8) „ Public Health
- (9) „ National Economy
- (10) „ National Defence.

In modern Turkey at the present moment, there is no difference between rich and poor, great and small : there is the reign of perfect equality every-where.

MODERN TURKEY

By the treaty which was concluded at Lausanne (Switzerland) in July, 1923, the Angora government has been recognized as the legitimate government of Turkey ; and as the result of this treaty, Turkey has recovered also a portion of her lost prestige. Ghazi Mustafa Kamal is at the helm of affairs in the new Republic. *

The Ottoman Empire consists of Turkey in Europe, Turkey in Asia, and some islands in the Mediterranean Sea. Egypt and Cyprus are no longer under Turkish control. The area of modern Turkey is 175,000 sq. miles, and its population 8 millions.

* As the result of the first election held in Republican Turkey, Mustafa Kamal Pasha was appointed as the first president of the Republic. He has since been re-elected as such. The capital of the Republic has been transferred from Constantinople to Angora. Many are of opinion that a large naval force is ne-

HISTORY OF THE MUSLIM WORLD

Mustafa Kamal Pasha—A brief biography of Kamal Pasha will appear from the following. The editor of the "Vakil"—one, Ahmad Amir, went to interview Kamal and asked him

ecessary in order to preserve the safety and security of Constantinople, and that it would be impossible to cope with the allied Christian powers without the possession of such naval force. On the other hand, the Turks have been always unequalled as fighters on land ; and hence from its geographical position, Angora is now far better fitted to be the capital of Turkey than Constantinople. Many are also of opinion that, as a result of shifting the capital from Constantinople to Angora, it will be possible for the new Republic to expand towards the north and east ; and, in the near future, it may so happen that the whole country, from the Caucasus to Turkestan will be included within the Turkish empire. Angora, the modern capital of Turkey was, in ancient times, a centre of Muslim culture and power.

MODERN TURKEY

various questions about his boyhood and his future course of life ; and from the answers given by Kamal one can easily learn the history of his life.

In the course of conversation he said. "I was born at Salonika in 1880. My father was an old-fashioned Turk and was employed as an officer in the Customs. After his death, I entered the High school at Salonika ; one day I quarrelled with a class-mate and the boy cried and the teacher's attention was aroused ; and I came in for a good deal of rebuke and chastisement. The result was that I left school and went home. My grand-mother had been against sending me to school from before, and now she was determined never to send me again,

"I became a worshipper of strength and military glory, even when I was ten years of age, Playing by the road-side I used to see many Turkish soldiers passing along the way. They

HISTORY OF THE MUSLIM WORLD

were my favourite heroes. I admired them and wanted to be like one of them. Then I learned that a Turkish lad of the neighbourhood had entered the military school. I also burned with desire to enter that Institution. And so, when my opinion was asked about the matter, I gladly gave consent. But my mother was stubbornly opposed to the proposal. However, without waiting for the opinion of any one in the family, I appeared at the qualifying examination of the Salonika military school and came out with great credit. At last, inspite of my mother's objection, I entered the High school of military training.

"My name was the same as that of a teacher of Mathematics at school, and there was a good deal of confusion in consequence ; so, one day, the teacher proposed the addition of 'Mustafa' to my name, and thenceforth I have been known as Mustafa Kamal.

MODERN TURKEY

"After finishing education in the Institution I entered the military College at Monastir and afterwards joined the University at Constantinople.

"The provinces are governed by local assemblies and local representatives. We are no admirers of the old centralized form of government. Our object is to train up people for the responsibilities of democratic government by investing them in the first place with the administration of local affairs.

"In order to rebuild the country on new and national lines, we shall have to execute many designs which are still simmering in our mind. It is our object to set up democratic government in every part of Turkey. But in order that this object may be fulfilled we shall have to recognize one system of national education, and then look to the financial administration of the country. In short, to inspire Turkey with a new life is the object of our endeavours."

HISTORY OF THE MUSLIM WORLD

Egypt

In B. C. 30, the Roman Emperor, Augustus, conquered Egypt and employed many Roman citizens in the administration of affairs. The Jews of Alexandria became gradually converted into Christianity. Both the Coptic and the Christian faith prevailed in Egypt.

Alexander the Great invaded Egypt in B. C. 332. The Persian governor of the province was unable to offer any effectual resistance to him. Alexander founded the city of Alexandria after his name. Leaving the government in the hands of Greek soldiers, Alexander left for Phoenicia.

In A. D. 639, the Caliph Omar sent a military expedition against Egypt under the command of Amr, son of Aas. Amr proceeded from Syria to the bank of the Nile. He occupied the cities of Omd, Nyan, and Kayumbe. In 640, Omar sent an army of 40,000 men for his assistance.

EGYPT

There was a conflict between Amr and Roman troops, and Amr defeated them in the battle of Heliopolis in July, 640. Afterwards, in 641, the city of Babylon (in Egypt) came into Amr's hands. Next he entered Alexandria, and the place was surrendered to him on this acceptance that he would be able to occupy the city on the 29th of September, 642. Meanwhile, Amr founded the city of Fustat in the vicinity of Cairo. The cities on the sea-coast acknowledged submission to him one after another. The Romans, ere this, used to commit fearful oppression upon the Jews, and the result was that the native Copts (who had mostly adopted Judaism) eagerly offered allegiance to the Muslim general. In A. D. 641, the Romans succeeded for a time in recapturing Alexandria ; but Amr soon succeeded in recovering possession of it. The Copts assisted the Mussalmans as against the Romans.

From 639 to 968 A. D., Egypt continued

HISTORY OF THE MUSLIM WORLD

under the subjection of governors appointed by the Arab Caliphs. But gradually various independent and semi-independent states grew up in the country. From 868 to 905 the Tulun dynasty, and from 935 to 969 the Ikshids continued to rule in Egypt. In 909, Egypt was conquered by the Fatimid Caliphs and the capital transferred from Mehdia to Cairo. The Fatimid Caliphs continued to reign till A. D. 1171.* Afterwards, Egypt again became a

* The Fatimids :—Muqtadir, the eighteenth Abbasid Caliph held reign from 907 to 932 A. D. It was during his time that the Fatimid dynasty was founded in Western Africa. Afterwards, for over two centuries this dynasty continued to exercise sovereignty in Egypt. The founder of the dynasty was Obaidullah. Obaidullah again was the son of Abdullah-ibn-Maimun who was founder of the Ismailia sect of Shias. The Karamathians were a branch of the Ismailias. Under Muqtadir's prede-

EGYPT

part of the Abbasid Empire under the Sultan, Saladin. Saladin was the founder of the semi-independent Ayyub dynasty. They continued to exercise authority in Egypt till 1250, when the Mamelukes rose into power. The Mamelukes are divided among two branches—the Bahri and the Burji Mamelukes. The Bahris ruled from 1255 to 1390 and the Burjis from 1362 to 1517

cessor, Muktafi, the Fatimids had replaced the Aghlabids in Eastern Africa. (The Aghlabids had exercised rule in Eastern Africa from A. D. 800 to A. D. 909.) Obaidullah founded the city of Mehdia and established his capital there. He made various attempts to conquer Egypt but was unsuccessful; and the country was only occupied by his successor, Muizzuddin billa. Obaidulla died in A. D. 934. The kingdom which he established became a source of fear and anxiety to the great Abbasid Caliphs of Baghdad, the Omayyads of Spain, as well as to the Christain monarchs of Europe.

HISTORY OF THE MUSLIM WORLD

They owned allegiance to the Abbasid Caliphs, only in name. In 1517, Egypt was finally included within the Ottoman Empire ; and henceforth Pashas for the government of the province were appointed and sent from Constantinople. From 1707, the power of the Pashas began to decline. Mameluke officials, under the title of Sheikh-ul-Balad used to exercise authority on behalf of the Pashas. After the termination of French conquest, the government fell once more into the hands of the Pashas. Muhammad Ali was appointed as Pasha in 1811 ; he obtained from the Turkish Sultan the status of hereditary governor of Egypt. Ismail Pasha, one of Muhammad Ali's descendant, first assumed the title of Khedive ; and since then the title has been in use among his successors.*

* But Egypt, though partly under British supervision, is now wholly independent of Turkey ;

EGYPT

Salahuddin. (1164-1193). Salahuddin was the first Sultan of the Ayyub dynasty. He was born at a place called Tikrit and was an Armenian Kurd by descent. In his time, the Abbasid and Fatimid Caliphs had become mere phantoms, and the real authority of the State used to be exercised by their viziers. In 1076, the Seljukian Empire was divided among the Turkish feudatories known as Atabecks. Mosul was under the Atabeck Zangi. Nuruddin, son of Zangi, extended his dominion as far as Syria and Damascus. The two brothers, Ayyub and Shirgo, were generals under Zangi. After Zangi's death Salahuddin, son of Ayyub, helped Nuruddin, son of Zangi; and it was with Salahuddin's help that Zangi was able to establish his authority in Damascus. As reward for his services,

and the Sultan is known as King and no longer as Khedive.

HISTORY OF THE MUSLIM WORLD

Salahuddin was now appointed as governor of Damascus.

Salahuddin's working life falls into three periods :—

- (1) Occupation of Egypt. (1164-1174.)
- (2) Conquest of Syria. (1174-1187.)
- (3) War against Christians. (1187-1192.)

In 1164, Nuruddin sent Shirqo with Salahuddin for the conquest of Egypt. Four battles took place one after another, in the course of which Shirqo was killed. Thereupon Salahuddin was appointed as vizier of Egypt.

The power of the Fatimid Caliphate having come to an end in 1171, Salahuddin became the virtual master of the country. Nuruddin died in A. D. 1174 ; and the officials of the State rose in rebellion against his son, Saleh. Thereupon Salahuddin advanced towards the north and espoused the cause of the minor prince, conquered Damascus, Emessa and Oham and

EGYPT

afterwards took possession also of the cities near Baalbek and Aleppo. In 1175, the Caliph invested him with the title of Sultan, and in 1176, he conquered Mosul and became the master of Northern Syria. Then he returned to Egypt in 1177.

From 1177 to 1188, he was engaged in war with the Christians and defeated the Sultan of Konia. From 1181 to 1183 Syria was the scene of his operations, and, in 1187, he destroyed a Christian army in the battle of Hittin. At this time, only Tyre remained in possession of the Christians in Asia Minor. Next, the Christians laid siege to Acre ; but after continuous fighting lasting for two years, Salahuddin compelled the Christians to come to terms. In 1192, Jerusalem acknowledged his subjection, and, after a further attack upon Jaffa, the Christians made peace with him. In 1193, Salahuddin returned to Damascus where he died from disease on the 4th March of the year.

HISTORY OF THE MUSLIM WORLD

Salahuddin-ibn-Ayyub (to give the great Sultan his full name) has been designated by western historians as Saladin ; and they recognised him as the ideal and pattern of Muslim chivalry and valour during 3rd Crusade. The generosity which he displayed towards his foes will be well-illustrated from the following anecdote : "Once a battle was raging furiously at about noon-day. The Sultan saw from a distance that King Richard's horse was wounded and Richard, violently unhorsed, had picked himself up and was standing in a pensive attitude. Upon this, Saladin jumped down at once from his own mount and sent the horse to Richard with the following message ; "Saladin never fights with a foe in distress ; he knows how to honour a hero." Another warrior in Saladin's place might easily have slain Richard in circumstances of such disadvantage, and thus brought the war to an immediate end. But Saladin did nothing of the

EGYPT

sort ; rather he parted with his own horse and thus vindicated the laws of chivalry.

The Ayyub dynasty which Saladin founded came to an end in 1250 ; and thenceforth the Mamelukes came into power in Egypt. They were very fond of warfare, and their chieftains went by the title of Sultan. The word Mameluke means 'slave' ; and these people were descended from the Kipchak and Turkish slaves who had been imported into Egypt from Southern Russia and had gradually risen to power under royal recognition. The Mamelukes held sway in Egypt till 1517. Being foreigners by race, their government was despotic and harsh. They compelled the natives to toil hard in order to minister to their own luxury and ease. The Mameluke cavalry were both hardy and bold and their equipment was not very costly. The Amirs (or chieftains) served as generals in the army. Twenty-four such Amirs were employed

HISTORY OF THE MUSLIM WORLD

in positions of military command, while another twenty-four were employed in offices of administration. Among the latter, twelve were allotted to Syria and twelve to Egypt. The Mameluke Sultans assisted in the development of Art and Science, and Cairo was adorned by them with many beautiful mosques and other edifices.

In 1517 Selim, Sultan of Turkey, defeated the Mamelukes in battle and returned to Constantinople with the spoils of victory. After the conquest of Egypt, Mecca and Medina also fell into his hands. Consequently the Sultan was now regarded as the sole sovereign of the Muslim Empire and the Caliph of Islam. Throughout the whole of India, Asia and Africa, the Ottoman Sultan came henceforth to be honoured as the Commander of the Faithful.

In the 19th century, the Turkish empire, from the operation of various causes, began to decline in power and prestige. The Sultans

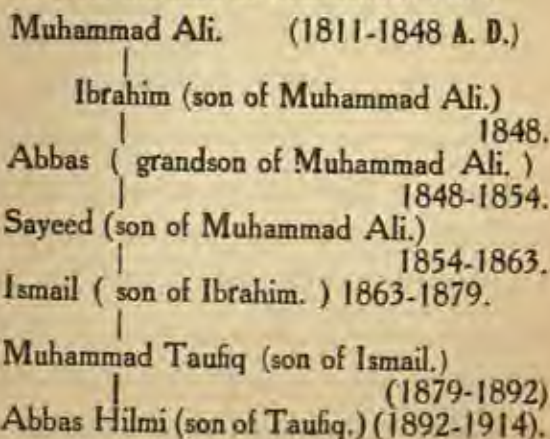
EGYPT

were harassed and oppressed by enemies both domestic and foreign. In the remote provinces of the empire, the pashas began to make head and declare themselves independent. Muhammad Ali proclaimed himself as independent in Egypt, while, in Albania, Ali pasha established his power in the midst of great pomp and splendour. The Christian powers of Europe profited by this opportunity to show active hostility against the Sultan. Turkey had fallen upon a period of great misfortune and the empire began to disintegrate and fall into pieces. Algiers and Tunis were occupied by France. Egypt remained dependent in name but independent in reality. The secret hostility and intrigue of the European powers was the real cause of Turkey's downfall.

Muhammad Ali and his immediate successors were designated as the 'walis' or viceroys of Egypt. In 1866, the Sultan, by royal firman, invested

HISTORY OF THE MUSLIM WORLD

the head of the Egyptian government with the title of Khedive. The Khedive in his turn agreed to pay an annual tribute of £ 720,000. In 1870, the Khedive, Ismail I, was given by the Sultan special permission to conclude treaty with foreign governors. In point of fact, the Egyptian governors became practically independent from this time forward. The annual tribute which they paid was their only bond of allegiance to Turkey. Below is given a genealogy of the Egyptian Khedives from the time of Muhammad Ali :—



EGYPT

Abbas Hilmi (son of Taufiq.) (1892-1914).

Husain Kamil (son of Ismail.) 1914-1917

Ahmad Fuad Pasha (son of Ismail.) 1917-
1922 as Sultan ; 1922 to present day as King.

Owing to his own weakness Taufiq Pasha allowed foreign ambassadors to exercise rule and authority in the country. The result was that a large number of foreigners came to be employed in the service of the State. At this time, a National Assembly was founded under the leadership of Colonel Arabi Pasha. Arabi was appointed minister of war, and the Khedive gave his assent to a decree which provided that no new tax should be imposed without the consent of the National Assembly. Thus the National Assembly grew in power and Arabi became the real ruler of the country. At this time a European Congress was proposed to be convened at Constantinople. Arabi Pasha was

HISTORY OF THE MUSLIM WORLD

declared as a rebel by the Sultan, and, with the help of the English, he was arrested, made prisoner and banished to Ceylon. In 1886, the British constituted themselves the guardians of the Khedive under the pretext of keeping peace in the country and giving financial advice. In 1892, Taufiq Pasha died, and his son, Abbas Hilmi, became Khedive in his place. But his rule was merely nominal ; he could effect no change in the administration without the approval of the British representative.

On Dec. 18, 1914, a British protectorate over Egypt was declared and a proclamation was issued deposing Abbas Hilmi, lately Khedive of Egypt, and conferring the title of Sultan upon Husain Kamil. The protectorate terminated on Feb. 28, 1922 and the Sultan was proclaimed King on March 15, 1922.

Ahmad Fuad Pasha, son of the Khedive Ismail Pasha, was born in 1868. He succeeded

EGYPT

his brother as Sultan on Oct. 9, 1917 and took title of King on March 15, 1922. He is the 9th ruler of the dynasty of Muhammad Ali. Muhammad Ali was appointed Governor of Egypt in 1805. He made himself absolute master of the country in 1811.

Egypt has been declared a sovereign state ; its monarchy is hereditary and its government representative. The king can dissolve the chamber of Deputies to which the ministers are jointly and separately responsible. He is also commander-in-chief of the Army and the Navy. But no offensive war may be declared without the consent of Parliament. Cairo is the capital of Egypt.

The ministry is composed as follows :—

Prime Minister

Minister of Interior

„ Foreign Affairs

„ War

HISTORY OF THE MUSLIM WORLD

Minister of Justice

- „ Agriculture
- „ Public Works
- „ Finance
- „ Waqfs
- „ Education
- „ Communications

Of late, Egypt has been declared as free and independent, and it has been further provided that the descendants of Muhammad Ali will have a hereditary claim to the throne. In Egypt, the state religion is Islam and the state language is Arabic. Education has been made free and compulsory every where for boys as well as girls. The king will rule in consultation with his ministers and with the advice of the Senate and Legislative Assembly. He will have power to make war and conclude peace, subject always to the approval of the Parliament. None but an Egyptian will be

MOORISH DOMINANCE IN EUROPE

entitled to be appointed as minister. Two-fifths of the members of Parliament would be nominated by the king, while three-fifths would be elected. The king will not be able to institute any change in the religion or to appoint any one for the purpose of religious administration without the consent of the Cabinet.

The population of Egypt is $12\frac{1}{2}$ crores, of whom 92% are Mussalmans.

Moorish Dominance In Europe.

710-1492 A. D.

Spain—"Moor" means properly a Mauritanian. It is applied generally to the natives of Morocco, Tunis, Algiers and Tripoli. In 648 A. D., under the leadership of Okba, Mauritania on the north-east coast of Africa came into the possession of the Muslims. The stronghold of Ceuta was at this time under

HISTORY OF THE MUSLIM WORLD

the control of a Gothic king. In 704, Musa-ibn-Nasir was appointed by Walid, the then Caliph, as governor of Mauritania. He extended his dominions as far as Fez and Tangier : but owing to the heroism of Count Julian, the Gothic governor, he was unable to gain admittance within the citadel of Ceuta. Musa appointed his lieutenant Tarik as governor of Tanjia. About this time died Witiza, the Gothic monarch of Spain. The ministers deprived Witiza's two sons of the right of succession to the throne, and installed Roderic, one of the provincial governors, as king. The result was an out-break of internecine strife in Spain. It is said further that the queen had in attendance upon her a noble damsel, daughter of Count Julian. Roderic ravished this lady and she carried the tale of her wrong to her father, who was governor of Ceuta. In order to wreak vengeance upon his brutal master, Julian appealed to the help and protection

MOORISH DOMINANCE IN EUROPE

of the Muslims who by this time had made themselves masters of practically the whole of the African coast and were preparing for onslaught upon Ceuta. Accordingly, Musa gladly fell in with the proposal of Count Julian and sent for approval to the Caliph at Baghdad. Receiving the Caliph's sanction in due course, Musa sent Tarik with a band of warriors for the invasion of Spain. In July, 710, Tarik landed in Spain with 500 Berber troops. The place where he alighted is still known as 'Jabal Tarik' (the mount of Tarik) or Gibraltar. From there Tarik started in the direction of Cordova. A great battle was fought in which Roderic was defeated and compelled to flee. Cordova, Mentisa and Toledo fell one by one into the possession of Tarik. Meanwhile, Musa became jealous of Tarik's great and unexpected success. In 712, he came to Spain with a force of 18000 men, occupied Seville,

HISTORY OF THE MUSLIM WORLD

Carmona and Merida and proceeded in the direction of Salamanca. Roderic confronted him in battle but was defeated and slain. And then Musa entered the capital city amidst great pomp and splendour and proclaimed the Caliph as the sole sovereign of the country. Save for the mountainous district, the whole of Spain was wrested from Gothic possession. The Spaniards, however, were permitted to retain their own religion, their own laws and their property. Meanwhile the Caliph, having heard of the mutual jealousy and quarrel between Musa and Tarik, had both of them summoned to Damascus. Before leaving, Musa appointed one of his sons, Abdul Aziz, as governor of Andalusia and two other sons as governors respectively of Ifrica and Mauritania. Arriving in Damascus, he was thrown into prison at once by the Caliph's orders. Meanwhile, Abdul Aziz strengthened his position by

MOORISH DOMINANCE IN EUROPE

marrying the widow of king Roderic. Also he devoted his attention towards promoting the welfare of the country ; but ere two months were over he was slain by the order of the Caliph. Afterwards, one of his kinsmen, Ayyub, was appointed as Amir of Spain. But he too was removed by the Caliph who appointed Al Haur as governor of Spain.

France—Haur crossed the Pyrenees and went on extending his possessions. The dukes, counts and other feudal chiefs of the country readily agreed to pay tribute to their Muslim rulers. Meanwhile, taking advantage of Al-Haur's absence in France, one Pilayo proclaimed himself as king of Spain. Having received this information, the Caliph appointed Al-Samah as Amir of Spain in place of Haur.

In A. D. 721, Al-Samah crossed the Pyrenees and occupied Carcassonne and Narbonne. Next he laid siege to Toulouse. Duke Eudes

HISTORY OF THE MUSLIM WORLD

advanced with a large army to offer resistance to the Muslim forces, and a great battle took place in consequence. After this, Abdur Rahman-bin-Abdullah was appointed as Viceroy of Spain. He collected a vast body of troops so much so that his preparation struck panic into the hearts of assembled Europe. The towns of Southern and Central France, from Gascony to Burgundy and from the Loire to the Garonne, were plundered and devastated by the Muslims. Eudes was unable to check their advance. Meanwhile, Charles Martel had gathered an army in Belgium and Germany, and was advancing secretly against Poitiers. The battle continued for six days in the course of which Abdur Rahman was slain and the Muslims were compelled to give back.

In A. D. 732, Abdul Malik was appointed in place of Abdur Rahman by the Amir of North Africa. He crossed the Pyrenees again

MOORISH DOMINANCE IN EUROPE

but had to return on being resisted by the enemy.

The Spaniards were very much pleased with their treatment by the Mussalmans. A pension was granted to the family of the deceased Witiza, and large settlements of land were made in their favour. On account of the civil manners of the Muslims and the facilities granted by them, many inhabitants of Spain were converted into Islam. A very distinguished Spanish family of Saragossa adopted the new faith and founded a new dynasty which continued in existence till the 9th century A. D. The Jews had suffered intolerable oppression under Roman rule. They were now freed from oppression and gained full freedom under the Muslims. *

* Spain had first been under the domination of the Phœnicians, then of the Carthaginians, and then of the Romans. In A. D. 409, the Visigoths invaded

HISTORY OF THE MUSLIM WORLD

After the accession of Abbas-al-Saffah as Caliph of Baghdad in 750, one of his relatives, Abdullah, arranged for a sumptuous feast in the royal palace to which all the Omayyads were invited. When the guests were all assembled, the scholars and theologians present combined in offering trenchant criticism of the conduct of the Omayyad Caliphs. Afterwards, at a hint from the Caliph, the assembled Omayyads were slain one after another. In fact, the total annihilation of the Omayyads was the secret object of this assembly. Fortunately, Abdur Rahman, a grandson of the 10th Omayyad Caliph, Hisham, had got some inkling of this plot and had already fled from Damascus with his brother Sulaiman. The enemy set off in

Spain and set up a kingdom there (414). The Arabs invaded the Gothic kingdom in 710, and established their power in the country in 714.

MOORISH DOMINANCE IN EUROPE

pursuit of the brothers. On the way, Sulaiman was captured by the enemy and slain. Abdur Rahman jumped into the river from fear of the enemy and saved his life by crossing over to the other side. Ultimately he took refuge with a relative on the Barbary coast of Africa. By this time quarrel had broken out among the Muslim Amirs of Spain. An assembly of scholars was called in Cordova when it was decided to set up a separate Caliphate in Spain. Having heard of Abdur Rahman's arrival in Africa, they invited him with great cordiality to come over and take up the sovereignty of Spain. He landed in Andalusia in 755 A. D. Immediately upon Abdur Rahman's arrival in Spain, he secured a following of 20,000 men. He successfully repelled an invasion of Abbasid troops in 756 A. D. All Cordova welcomed with rejoicing the newly appointed Caliph. Abdur Rahman declared himself not as

HISTORY OF THE MUSLIM WORLD

Caliph of Spain but as Caliph of Cordova. Gradually all the neighbouring cities acknowledged subjection under him. Gothic Gaul also fell into the hands of the Muslims. The Amirs of Maghrib, with the assistance of Yusuf and his sons, began to enter into all manner of intrigues against the newly appointed Caliph. But Abdur Rahman subdued his enemies one after another. Towards the end of his reign, Charlemagne, king of the Franks, conquered a portion of Italy and Germany and set off against the Muslims. With the help of the descendants of Amir Yusuf and the Abbasids, Charlemagne reconquered a portion of the Arab possession in France, crossed the Pyrenees, occupied the country as far as the Ebro and established a boundary line named the "Spanish March." Abdur Rahman fought against Charlemagne and succeeded in recovering some of the conquered territories. Before his death in 788 he chose Hisham as his

MOORISH DOMINANCE IN EUROPE

successor. Hisham also started for the Pyrenees but had to retire baffled and disappointed.

Hisham was succeeded by Hakam (grand son of Abdur Rahman I) who ruled from 796 to 822. On Hakam's death, Abdur Rahman II ascended the throne and ruled till 852. His successors maintained themselves on the throne with varying success. They contended themselves with the title of Amir and Sultan until Abdur Rahman III adopted that of Caliph. He ruled from 912 to 961. He was the greatest monarch of the line. He kept the Christian kings in check and warded off the great peril of invasion from Africa by powerful fleets.

'Abdur Rahman, an Oriental ruler of the great stamp, industrious, resolute, capable of justice, magnificent and free-handed without profusion, was eminently qualified to give all that his people wanted.' [Encyclopædia Britannica]

HISTORY OF THE MUSLIM WORLD

Under Abdur Rahman III Muslim Spain prospered in every respect and became specially notable for the great advance made in Science Literature, Agriculture and Commerce. He succeeded in organizing the country very efficiently and effected considerable improvement in the administration of justice and the advancement of learning. He deserved admiration also for reducing the taxation of the Christians. By him was built the famous mosque of Cordova where 4700 lamps were kept alit at the same time.

Abdur Rahman III was a most efficient administrator. His royal Court was always adorned by the presence of poets and philosophers. Many educational institutions were established by him ; and it is freely admitted even by English historians that these institutions were in every respect superior to the schools of Europe. Under his rule both Muslims and Christians

MOORISH DOMINANCE IN EUROPE

lived on terms of amity and cordiality. Each community respected the other for its courage, generosity and heroism ; difference of religious faith did not stand in the way of their mutual respect and good will. Abdur Rahman brought artists from Greece and Asia Minor and adorned Cordova with masterpieces of their workmanship. By making adequate arrangement for drainage and irrigation he improved the quality and fertility of the soil. Historians admit that Spain never experienced such a period of prosperity and welfare either before or after. Abdur Rahman was as just as he was generous. The whole of Spain invested him with the title of Amir-ul-Momeneen (commander of the faithful) and thus testified to his efficiency and greatness. During his rule one-third of the public revenue amounting to 7245000 gold coins, was regularly, spent on works of public utility. In order to confront the power of the Fatimid Caliphs, he

HISTORY OF THE MUSLIM WORLD

had constructed a large fleet which was kept in readiness at Ceuta at the entrance of the Mediterranean Sea. His government was in every respect superior to the government of the Christians. Ambassadors from Germany, Italy and France used always to be present in his Court. Every city in Muslim Spain was famous for the cultivation of Science and Literature. Even the ladies in the zenana had acquired a name for themselves for proficiency in poetry and art. Upon the death of Abdur Rahman, Al Hakam ascended the throne in 961. He was kind-hearted and fond of justice. It is said that on one occasion he gave order for the summary acquisition of a piece of land adjacent to his palace. But the owner was unwilling to part with the land and appealed to the Qazi for justice. The Qazi came riding to the Caliph's Court, and, seeing the king at a distance, alighted from horse-back. Then he

MOORISH DOMINANCE IN EUROPE

filled a bag with earth and begged the Caliph's assistance in hoisting it upon the back of the animal. Al Hakam, failing to understand the Qazi's intention, agreed after a little hesitation but was unable to lift the load. Thereupon the Qazi addressed the Caliph in a tone of great gravity and said ; "You are unable to lift even a small portion of earth from the land which you have acquired. Say, then, how will you be able to bear the whole burden of the land on your shoulder on the day of last judgement ?" The Caliph expressed great satisfaction at the Qazi's justice and ordered the land to be returned to its master.

In 976, Hisham II was installed on the throne as successor of Al Hakam. During his period of rule internecine strife broke out in Spain. Some adopted the cause of the Omayyads while others embraced the side of the Abbasids. The provincial governors profited by the opportunity

HISTORY OF THE MUSLIM WORLD

to declare themselves independent. In consequence there was an end to the Caliphate in Spain, and by the year 1031 A. D. we find Spain divided among a number of petty Muslim principalities. Thereafter in A. D. 1056 the Murabit dynasty rose into power and prominence for some time. Gradually quarrel broke out between the Murabits and the Muwahhids, in consequence of which the former was practically destroyed in the year 1147. Thereafter, until 1269, the administration was in the hands of the Muwahhids, and upon the downfall of the Muwahhid dynasty, Muslim power in Spain came to be confined only to the small province of Granada.

The Caliphate of Cordova was changed into the kingdom of Granada which lasted from 1238 to 1492. Altogether there were ten Caliphs in Cordova during the period of the Caliphate and twenty-four Amirs who ruled over the kingdom

MOORISH DOMINANCE IN EUROPE

of Granada. The founder of the kingdom of Granada was Muhammad I. There was great improvement in Art and Industry during his reign ; and the silk of Granada came to be as highly prized as even the silk of Asia. He beautified still further the palaces of Granada and built the famous Alhambra.* He used

* Granada is in Southern Spain, and it is here that the famous palace and fort of Alhambra is situated. The palace stands on 100 bighas of land and is surrounded by a wall. It affords an unusually fine exhibition of Saracenic architecture. There are ten minars or pinnacles rising from the palace. The building was commenced in 1248 under the auspices of Muhammad-Al-Hamr and was finished by his descendants about 1354. This famous palace was destroyed when the Moors were banished from Spain. One of the mosques in the interior was converted into a church by King Charles V. Charles destroyed also many other palaces of the Moors.

HISTORY OF THE MUSLIM WORLD

to receive complaints in person and do justice in all cases. He concluded a treaty of peace with the Emperor Alphonso. But King Ferdinand and Queen Isabella were determined to uproot the very foundation of Muslim rule from Spain. So, Ferdinand reached the plain of Granada with a force of 15000 men, and a fierce conflict took place between the two armies. In 1491, it was arranged that the Muslims would be allowed to retain their property and their arms and to enjoy the exercise of their own laws and religious rites. But ere the month of January was over, Ferdinand and Isabella, in contravention of the terms of this treaty, again entered Granada and took possession of the city. With the fall of Granada, Arab dominance in Spain disappeared for ever. Ferdinand ordered the Moors to give up their religion and social customs. The Jews became the first victims of barbarous and inhuman oppression, and later Ferdinand

MOORISH DOMINANCE IN EUROPE

decreed the banishment of every individual Muslim from Spain.

The Muslims, refusing to give up their religion, openly defied Ferdinand's order and preferred battle. But the conflict was unequal ; Ferdinand, with a vast army at his back, devastated the country and strictly enforced the order of banishment against the Muslims. In 1492, the Moors were finally driven out from Spain.

Henry Smith Williams writes in his 'History of the World' that three million Arabs were expelled from Spain in the course of seventeen years. He writes moreover that the expulsion of the Moors laid the axe at the root of Spanish prosperity. The Muslims had made a prosperous and flourishing country of Spain ; they had trained the Spaniards in manners, culture and civilization ; they had taught Art, Science, Philosophy, Medicine, Mathematics and Astronomy ; and yet after a long reign of several centuries they

HISTORY OF THE MUSLIM WORLD

were banished from Spain with the utmost rigour of cruelty and intolerance. It is doubtful if History can furnish another instance of such monstrous ingratitude—another instance where the dictates of Culture, Religion and Morality were at once, and so ruthlessly, trampled under foot. No other monarch had ever decreed that piety, purity, and the divine light of knowledge should be banished from a country at the fiat of the royal will. Through the long years of futurity, History will contemplate this instance of atrocious inhumanity with the utmost abhorrence and horror ; and the cruel order which levelled to the dust eight centuries of glory and renown will provoke for ever the scorn and derision of all mankind.

Muslim Rule in Spain. (710-1492 A. D.)

Spain was conquered by the Muslims in 711 A. D. and ruled by a series of governors appointed

MOORISH DOMINANCE IN EUROPE

by the Omayyad Caliphs until 756. The Caliphate of Cordova was founded by Abdur Rahman I in 756 A. D. For the first forty years, there was strife and disunion between the different Muslim chiefs, and this stood in the way of establishing complete peace and order in the country. After defeating the Christians, the Muslims were able to enter France ; but in 732, they were resisted by Charles Martel and compelled to retreat. Arab rule in Spain was thus almost on the point of extinction in these early days. But the arrival of Abdur Rahman I, a scion of the Omayyad dynasty, changed the course of affairs. Abdur Rahman was installed on the throne in 756. He defeated the Abbasid Amirs, quelled mutinies and insurrections, and established his kingdom in Cordova. The Mussalmans had an unbroken career of conquest.

The Oriental monarchy was exceptionally

HISTORY OF THE MUSLIM WORLD

rich in able men. To quote from Dozy's *Spanish Islam* (Pages 446-7), "Abdur Rahman's power became truly formidable. A splendid navy enabled him to dispute the mastery of the Mediterranean with the Fatimids, and secured him in the possession of Ceuta, the key of Mauretania. A numerous and well-disciplined army—perhaps the finest in the world in those days—gave him a marked preponderance over the Christians of the North. The proudest monarchs sought his alliance. The Byzantine emperor, the rulers of Germany, Italy and France, sent embassies to his Court."

"Such achievements as these were unquestionably great, but what strikes the student of this brilliant reign with astonishment and admiration is not so much the edifice as the architect—the force of that comprehensive intellect which nothing eluded and which showed itself a no less admirable mastery of the minutest details

MOORISH DOMINANCE IN EUROPE

than of the most exalted conceptions. This subtle and sagacious man, who unifies the nations and consolidates its resources, who by his alliances virtually establishes a balance of power, and who in his wide tolerance calls to his councils men of another religion, is a pattern ruler of modern times, rather than a medieval Caliph."

Hisham erected the famous mosque of Cordova. 'The University of Cordova was' to quote an English authority 'one of the most renowned in the world. The students attending the lectures were to be reckoned by thousands.'

The Omayyads continued to rule in Spain till 1031, in which year Hisham, the last king of the dynasty, was compelled to abdicate. Thereafter Spain became divided among a number of petty principalities and small independent kingdoms. Saragossa, Toledo, Valencia, Badajoz, Cordova, Seville and Granada became each a separate kingdom under the rule of a separate

HISTORY OF THE MUSLIM WORLD

Amir or King. The Christians, profiting by this opportunity, sought to reconquer the country. The independent Amirs remained in power from 1031 to 1091. In 1086, one of these Amirs, Motamid of Seville, sought the assistance of Yusuf of the Murabit dynasty of Africa. Yusuf acceded to his prayer, arrived in Spain from Africa, and defeated Alphonso, enemy of Motamid in a battle. In 1090, Yusuf again returned to Spain and occupied Granada. Seville and Almeria passed into his possession in 1091 ; and his former ally, the Amir Motamid, was sent as prisoner to Africa. The Murabit dynasty thus became established in power in Spain. They had formerly, under Yusuf-bin-Tashfin, founded the Berber kindom of North Africa with Morocco for their capital. In 1117, the Murabits were defeated by Alphonso with the help of the Amir of Saragossa. Meanwhile, in 1121, a new dynasty was founded in Africa by Muhammad-bin-

MOORISH DOMINANCE IN EUROPE

Abdullah. This dynasty was known as the Muwahhid dynasty.

In 1146 the Muwahhids captured Seville ; and from that time we can date the foundation of the Muwahhid dynasty in Spain. This dynasty continued to exercise power till 1232. It was Abdul Mumin who really established Moorish predominance in Spain. In 1148, the Muwahhids attacked Cordova. In 1156, they attacked Granada and afterwards Tunis in Africa. Badajoz, Baza and Beira were occupied in 1161. Abdul Mumin died in 1163 and was succeeded by his son, Yusuf-abu-Yaqub. Yusuf invaded Portugal in 1176. Upon his death in 1184, his son, Yaqub-al-Mansur, succeeded in his place. Meanwhile, the Christian princes of Spain united to form a confederacy against the Moors ; but in 1195, the Moors crushed in battle Alphonso VIII, king of Castile, and within two years had reached as far as Madrid. However, quarrel

HISTORY OF THE MUSLIM WORLD

broke out among the Muwahhids themselves in 1223 ; and in consequence of this internal disunion, Muwahhid predominance in Spain came to an end by 1232 A. D. Granada was attacked by the Amir, Mutawakkil. James I of Aragon invaded the Balearic islands ; and in 1236, Ferdinand III of Castile conquered and occupied a portion of Andalusia and Cordova. Next year, Mutawakkil was slain by his own general. By 1238, only Granada remained in Muslim possession out of all their territories in Spain. This kingdom remained in existence from 1238 to 1492. In 1253, Muhammad laid the foundation of the famous palace of Alhambra. In 1273, the Marin dynasty came from Africa for the assistance of the Moors in Spain. In 1275, Abu Yusuf, a king of this dynasty, collected a vast army and defeated the Christians of Castile and Aragon. In 1278, he drove off the Muwahhids from Spain. In

MOORISH DOMINANCE IN EUROPE

1491, Ferdinand laid seige to Granada ; and next year, Abu Abdullah, king of Granada, left his city for Africa ; and from that year, Muslim rule in Spain came to an end.

The Murabit Dynasty in Spain. From 1056 to 1146, this dynasty continued to reign in Africa. Two Arab tribes had been dwelling on the other side of Mt. Atlas in Morocco. They had long come away from their native home, Yemen, in order to take up their habitation here. One of their chieftains, Yahya-bin-Ibrahim, went to Mecca to perform the Hajj pilgrimage. He informed the people of Mecca that his countrymen dwelt in the arid desert and were steeped in the darkness of utter ignorance. He implored therefore that some one trained in law, jurisprudence and the commentaries might be sent for their religious training and instruction. The Meccans acceded to his prayer ; and one Abdullah-bin-Yasin agreed to go with him.

HISTORY OF THE MUSLIM WORLD

Having reached Gadala, he was received with great rejoicing ; and gradually the idea entered his mind of founding a new kingdom with the help of his disciples. He advised these disciples to march against the neighbouring tribe of Lamtuna ; and soon many of the surrounding tribes were brought under the subjection of his power. To his sturdy followers of the Lamtuna tribe he gave the name of Murabit. He never assumed any title or dignity for himself ; and the royal authority was exercised on his behalf by the Lamtuna Amir. This Amir died in 1058, and one, Abu Bakr-bin-Omar, was appointed in his place. Upon Abdullah's death, Abu Bakr became king of the whole territory in name as well as in fact and founded a new capital at Fez. Meanwhile, he was informed that the people of Gadala were advancing against Lamtuna. Leaving the charge of the troops within the city in the hands of Yusuf-

MOORISH DOMINANCE IN EUROPE

bin-Tashfin, Abu Bakr at once proceeded to take the field in person. But Yusuf proved inexpressibly treacherous. Immediately upon the departure of Abu Bakr, he made friends with the troops and sought to get the entire authority of the State into his own hands. He transferred the capital to Morocco and soon succeeded in gathering an army of 100,000 men. The Berbers were defeated by him ; but, ere he had succeeded in subduing Fez, Abu Bakr returned. Abu Bakr, however, did not think it advisable to stand against Yusuf, and thought it the better part to recognize the latter as Amir.

'Alphonso VI thus swore by the Trinity and all the Saints,' writes Dozy in his "Spanish Islam" (page 691). 'I will exact a signal and terrible vengeance. I will lay waste the infidels' dominions with warriors numerous as the hairs of my head, and I will not halt until I reach the Straits of Gibraltar !'

HISTORY OF THE MUSLIM WORLD

In 1086 Yusuf. b. Tashfin was entreated by the Muslims of Spain to come over and help them against the assaults of Alphonso VI. Yusuf acceded to their entreaty, arrived in Andalusia and utterly crushed the Christian army at the battle of Zallaka near Badajoz in Oct., 1086. Leaving 3000 Berbers to support the Andalusians, he returned to Africa.

In 1090 the Muslim king of Seville again prayed him to come and help him against the Christians, and this time Yusuf annexed the whole of Moorish Spain with the exception of Toledo and Saragossa.

The Murabit dynasty lasted for about a century when its decline commenced. Meanwhile, the Muwahhids swept over the whole of North Africa and Southern Spain.

The Muwahhid Dynasty in Spain. 1146 to 1232.

A Berber adventurer named Abu Abdullah

MOORISH DOMINANCE IN EUROPE

Muhammad began to preach about the advent of the Mahdi in North Africa in the middle of the 12th century. He proclaimed that the Mahdi would remain in the path of virtue and righteousness, that he would teach all mankind, and bring peace and piety to the world. One day, when he was speaking in this strain, Abdul Mumin, by preconcerted arrangement, got up from the Assembly and said, "You illustrate in your person all these qualities which you are speaking about ; therefore, be you our Mahdi and Imam." The ignorant Berber audience were stampeded by Mumin's example and acclaimed Muhammad with one voice as the Mahdi. From that time Muhammad assumed the title of Mahdi and became the founder of a new sect. He instituted a Cabinet or executive council and appointed Mumin as his minister.

The followers of Muhammad assumed the designation of Muwahhid (Unitarian). Muham-

HISTORY OF THE MUSLIM WORLD

mad preached the doctrine of the Unity of God (Tawhid) and advised his followers to commit themselves wholly and utterly to the will of the one true God ; and hence the name of Muwahhid for his followers and successors. Upon the

After this, among the Muslim territories of Northern Africa, Egypt was annexed to their dominions by the Ottoman Sultans : the Turks conquered Tripoli and Tanis ; and only Morocco remained independent. Morocco remained under the control of the Marin dynasty till the 15th century A. D. Then it passed under the sway of the Sherifs who still rule in the country.

Northern Africa was formerly known as Ifrikiya (Ifrica), the name given by the Arabs to the eastern part of Barbary, the name Maghrib being reserved for the western part. It is also known as Barbary as the Berbers were the ancient inhabitants of the land. The Berbers ruled here till the 5th century A. D. In the 7th century they were defeated by the Muslims and adopted the religion of their conquerors.

MOORISH DOMINANCE IN EUROPE

death of Muhammad, Abdul Mumin was proclaimed by the disciples as Caliph or Imam. The newly elected Caliph took up within three years the spiritual leadership of the whole country including Fez, Tasa &c. In 1143, upon the death of Ali, the Murabit, his successor Tashfin, resolved to confront Abdul Mumin in battle. But he was defeated and fled.

Abdul Mumin began a long career of conquest, annihilated the army of Murabits in 1144, captured Fez, Ceuta, Oran and Morocco and put an end to that dynasty in 1146.

The Abbasid Caliph, Harun-al- Rashid, gave the government of Ifrica to Ibrahim-bin-Aghlab, whence the name of Aghlabid for the dynasty he founded. The Fatimids drove off the Aghlabids from Northern Africa, and the Idrisids established themselves in Maghrib (modern Morocco.) The place of the latter again was successively occupied by the Zayr, Murabit and Muwahhid dynasties.

HISTORY OF THE MUSLIM WORLD

Meanwhile, he sent an army into Spain and in the course of five years reduced the whole Moorish part of the peninsula to his sway. In 1158 by the annexation of Tripoli he united the whole coast from the frontier of Egypt to the Atlantic together with Moorish Spain

The Aghlabids ruled in East Africa for over a century. The people of this dynasty settled in such places as Kairwan, Sicily and Sardinia. The Fatimids drove away the Aghlabids of Kairwan and occupied their place. They came into conflict also with the Aghlabids of Sicily with the result that Ahmad, the Amir of the Aghlabids, was defeated in a naval battle and the Fatimids began to rule in Sicily.

In 924, the Fatimids attacked Fez which was the capital of the Idris dynasty. Except Egypt all North Africa now passed into their hands. Afterwards, the capital was transferred to Cairo and Yusuf-bin-Zahir was appointed as governor thereof. The Zahiris ruled as independent sovereigns.

Egypt is greatly indebted to Arab culture and

MOORISH DOMINANCE IN EUROPE

under his sceptre. The Muwahhid empire was the first State since the establishment of Islam in the West, uniting under one single authority the whole of North Africa from the gulf of Gabes to the Atlantic ocean together with Muslim Spain.

civilization. It is fortunate that a new centre of Arab culture and a new branch of the Caliphate was established in Egypt exactly at the time when hordes of Moghul barbarians, coming down from the vast steppes of Northern and Central Asia, had descended like a plague upon China, Persia, Arabia and Asia Minor and were laying the axe at the root of the ancient civilizations of the world. The Moghuls being unable to cross the Mediterranean and enter Egypt, the Caliphate of Egypt went on flourishing and prospering for long years to come. That Egypt still retains some portion of her ancient splendour and glory must be attributed to the credit of Islam.

HISTORY OF THE MUSLIM WORLD

Towards the end of the 12th century A. D., Innocent III., Pope of Rome, declared a Crusade against Muslim rule in Spain. Priests and monks began on all sides to instigate Christian princes against the Mussalmans, and the princes of Aragon, Navarre and Castile formed a confederacy. Large numbers of volunteers came to join their ranks from Portugal and the south of France. The Pope advised processions, prayers and fasting for their success. On the 12th of July, 1212, the Crusaders and Muwahhids met in battle. After a struggle lasting for several days, the Crusaders proved victorious, and Muhammad returned disappointed to Morocco. He died in 1213 ; and thenceforth all close relation between Spain and Africa was at an end. The Mussalmans of Maghrib made several attempts against Gibraltar but were unsuccessful. Gradually, the power of Africa declined. Tunis refused to pay tribute to the

MOORISH DOMINANCE IN EUROPE

Muwahhids and declared independence. For twenty years there was continuous conflict between the Muwahhids and various petty principalities in North Africa, and in the end the Muwahhids fell. The decline of their power came about in Spain in 1232 A. D. and in Africa in 1269 A. D.

Portugal.

It was during the reign of Alphonso I, king of Portugal, that the Murabits of Morocco first extended their power in Portugal where they came to exercise authority in several cities and small principalities. When there was struggle between the Murabits and Muwahhids in Morocco, Alphonso took advantage of the opportunity to start an expedition against the Moors. It is said that 200,000 Moors took part in this battle, but they were defeated in 1139. In 1140, the Moors captured the fort of Leiria, and, in 1144, they defeated

HISTORY OF THE MUSLIM WORLD

the combined Christian military force. After this the Germans, English and Flemings made common cause with Alphonso and advanced against the Moors. The Moorish troops in the forts of Palmella, Cintra, and Almeida now made terms with the Spanish king. In 1171, Alphonso made a treaty with the Moors for seven years. Afterwards, owing to the infirmity of age, Alphonso could not personally take part in battle, and he left the command of military affairs in the hands of his son, Sancho. Between 1179 and 1185, the Moors gradually re-captured most of the places they had lost ; but they were unable to recover possession of Santarem and Lisbon. In 1192, they occupied Algrave, and then Sancho concluded a further treaty with the Moors to last for a period of eight years. In 1223, Sancho II ascended the throne. He declared a holy war against the Moors and ultimately gained victory

MOORISH DOMINANCE IN EUROPE

in the battle of Algrave in 1244. The Moors had made a granary of the province of Alemtejo ; but owing to incessant warfare, the place was devastated and made a desert. The stream of commerce and education also was completely choked up ; under Alphonso IV another vast army was sent against the Moors, and they were completely defeated (1345.) The confederation of foreign Christian powers was now determined to banish the Moors entirely from Portugal. They thought it their chief duty to wage war against Islam. The Portuguese launched repeated expeditions against Morocco, the native home of the Moors, and occupied Tangier in 1471.

If the Moors, thus harassed by Christian forces from all sides, were able to maintain themselves in power for three hundred years and more, it was the strength of religion alone which enabled them to do so.

HISTORY OF THE MUSLIM WORLD

India under Muslim rule

The Slave dynasty. (1206-1288. A. D.)
Muhammad Ghorī died childless. He had intended to make his Turkish slave, Kutbuddin, his successor, and, with that end in view, had given him adequate training, and, after successive promotions, had finally appointed him as governor of India under the title of Kutbuddin.

Kutbuddin conquered Lahore and appointed Bakhtiar Khilji, conqueror of Bengal, as the governor of Behar. Kutbuddin had a reign of four years only. After his death, his son, Aram, ascended the throne. But Aram was weak and worthless ; and, taking advantage of his weakness, Nasiruddin, another slave of Muhammad Ghorī, conquered Sind and Multan while Bakhtiar made himself independent in Bengal. Finding the country in this miserable plight, the

INDIA UNDER MUSLIM RULE

Omras of the realm invited Altamish, son-in-law of Kutbuddin and governor of Badaun, to take up the reins of administration. Altamish defeated Aram in battle and ascended the throne of Delhi. Altamish had been Kutbuddin's slave and was afterwards appointed by Kutbuddin as governor of Badaun.

It was during the reign of Altamish, in A. D. 1217, that Asia fell a prey to a fierce cataclysm. Tartary or the land of the Tatars was inhabited by three races, viz. the Manchus, the Moghuls and the Turks. Among the Moghuls, one, Chingiz Kan, now became predominant in power and strength, and brought half of Asia under his subjection. But Altamish gave him no opportunity for invading Hindustan, and Chingiz had to retire baffled from the further bank of the Indus. His successors made various attempts to invade India from the north-west, but had to retire equally baffled and

HISTORY OF THE MUSLIM WORLD

disappointed. The Moghuls, up till now, had not adopted Islam.

In 1225, Altamish invaded Bengal and Behar and compelled Ghyasuddin, son of Bakh-tiar, to pay regular tribute to Delhi. Altamish appointed his own son, Nasiruddin, as governor of Behar. In 1231, he occupied Gwalior. Next he proceeded against Malwa and occupied Ujjain, whence he had to retire owing to an attack of illness. Altamish died after a long reign of twenty six years. Practically the whole of Aryyavarta had come under his sway. He was recognized by the Caliph of Baghdad as the first sovereign of all Hindustan, and he gave his own vizier the title of Nizam-ul-mulk.

Altamish left three sons and a daughter. His eldest son, Ruknuddin, was his immediate successor. But Ruknuddin was inefficient, dissolute and fiercely oppressive ; and so the Omras (or nobles) placed his sister, Reziya,

THE SLAVE DYNASTY

on the throne of Delhi. Reziya was the only woman who ever ascended the throne of Delhi. The provincial governors refused at first to acknowledge her sovereignty ; but they soon paid allegiance to her when they found how she had established peace in the country. Reziya was as efficient in the administration of the State as she was courageous in well-doing. But she raised a purchased slave to high office and invested him with the title of Amir-ul-Omra. The Omras were offended at this and rose in rebellion, and, in Reziya's absence, they raised her brother Bahram to the throne. While engaged in quelling the mutiny, Reziya was slain by a Hindu assassin who was greedy for the possession of her ornaments.

A period of confusion followed. Ruknuddin had reigned for six months, and Reziya for three years. Bahram was slain after a reign of two years, and Ruknuddin's son, Masud, reigned for

HISTORY OF THE MUSLIM WORLD

four years more. And then the Omras, tired of oppression and misrule, invited Nasiruddin, third son of Altamish, to come and ascend the throne of Delhi. Nasiruddin subdued the whole country from Delhi to Kalanjar as well as Chitor and Malwa. He was devoted to the pursuit of learning and religion, and was so simple and homely in his habits that he used to perform all the household offices with his own hands. He would not spend a single copper coin from the royal treasury upon his own neccessaries. Once, his wife, happening to burn her fingers in baking bread, prayed for the help of a maid-servant ; but Nasiruddin was unable to grant her request. He said : "I am only the trustee of the public revenue ; I have no proprietary right over it myself". In fact he used to earn the wherewithal for his own subsistence by copying manuscripts. After a reign of twenty years he died in 1266, and his minister, Ghyasuddin

THE KHILJI DYNASTY

Balban, occupied the throne for a time. During Balban's reign, Tughral Khan rebelled in Bengal and proclaimed his independence but was soon defeated and slain by one of Balban's generals. And then Balban appointed his son, Bughra Khan, to act as governor of Bengal. Balban died in 1286 and was succeeded by his grandson, Kaikobad. Kaikobad appointed a Samanid officer, named Jalaluddin Khilji, as his chief minister ; but three years after, when Kaikobad fell ill, Jalaluddin slew his master and ascended the throne of Delhi. Thus perished the Slave Dynasty after having held sway from 1206 to 1288, and the Khiljis rose into power in their place.

The Khilji Dynasty. (1288—1321). The dynasty founded by Jalaluddin, who was an inhabitant of Khalj, is known as the Khalji or Khilji dynasty. The Khiljis were Turks by race. The Omras of Delhi had been held under

HISTORY OF THE MUSLIM WORLD

subjection by the Turks for eighty long years ; so they hated and despised the Khiljis and were most reluctant to acknowledge their supremacy. Jalaluddin personally was extremely kind-hearted and an expert in all military affairs. The Moghuls invaded India during his reign under the leadership of the grandson of Chingiz Kan. Jalaluddin defeated them in battle but afterwards allowed them to return home in peace. Many of the Moghuls became converted into the Islamic faith at this time. Jalaluddin was very fond of his nephew, Alauddin ; but Alauddin repaid this affection by plotting the death of his uncle. Jalaluddin had reigned altogether for eight years when Alauddin stepped into his shoes in 1295. The Moghuls continued their invasion during Alauddin's reign also ; but their army was again defeated in battle with a loss of 12000 soldiers. The Moghul chief, Daud with a force of 200,000 soldiers penetrated

THE KHILJI DYNASTY

into India once again and advanced as far as Delhi. But Alauddin marched out with a force of 300,000 men and the Moghuls were beaten back beyond the Indian frontier. In 1306, Alauddin attacked Chitor. He captured the city after a siege of six months and returned to Delhi after appointing his son, Khizr Khan, as governor of the place. No Mussalman prince had ever attacked or occupied Chitor before this time. Ujjain, Jullunder and Chanderi also came under the subjection of Alauddin. After a reign of twenty years, Alauddin died in 1316 and was succeeded by his son, Mubarak Khan.

Mubarak reigned for four years with great cruelty and barbarity. Gujerat rebelled against him, and Malwa was plundered by an insurgent chief named Malik Khasrau. Mubarak having been slain, Khasrau ascended the throne under the title of Nasiruddin. His also was a harsh and oppressive reign, so much so that, within five

HISTORY OF THE MUSLIM WORLD

months of his accession, Ghazi Tughlak Beg defeated him in battle and claimed the throne for himself. Like Mubarak, Khasrau also was slain by his enemies.

The Tughlak dynasty. (1321-1414 A. D.) In 1321, Ghazi Tughlak Beg ascended the throne of Delhi under the title of Ghyasuddin Tughlak. In 1323, news was received that the governor of Sonargaon (in Bengal) was committing great oppression upon the subject population of the province. Accordingly, Ghyasuddin left the administration of Delhi in the hands of Alef Khan and himself proceeded against Bengal. Upon his arrival, Bughra Khan (son of Balban) at once threw himself upon his mercy. Ghyasuddin gave him the kingdom of Bengal and appointed his own son, Tatar Khan, as governor under Bughra. Ghyasuddin Tughlak died after a short reign of four years.

Ghyasuddin's son, Juna Khan, then ascended

THE TUGHLAK DYNASTY

the throne under the title of Muhammad Tughlak. The Moghuls, with a vast force at their back, invaded India once again during his reign. But, unlike as on previous occasions, the emperor was unable to meet them in battle and had to buy them off by the offer of enormous presents. The Moghuls, not content with this, plundered Sind and Gujerat and left with a huge mass of treasure. Some time after this, Muhammad brought under his subjection the men of Campilya, of Warangal, and of distant Chittagong. Karnat and Beluchistan also fell under his sway.

Muhammad equipped a vast army for the conquest of Persia. But the soldiers, failing to get regular pay, began to live upon pillage and devastation and were a source of terror to the country. The treasury being empty, Juna Khan wanted to introduce a copper currency instead of silver.

Hearing of the great wealth of China,

HISTORY OF THE MUSLIM WORLD

Muhammad in 1337 sent an army of 100,000 men for the invasion of the Chinese empire. Beaten by the superior strength of the Chinese, the soldiers were compelled to retreat ; and on their way back across the Himalayas they had to suffer untold hardships from cold, privation, rain and floods. Being informed that a paper currency was in force in China, Muhammad forthwith made plans for the introduction of a paper currency in his realm also. The merchants refused to accept his notes, with the result that commerce was well-nigh stifled, and there was great disorder and confusion in the country. Over vast tracts of territory, the people, suffering from famine and unable to pay taxes, deserted their homes and fled. In 1339, the Governor of the Punjab rose in rebellion but was defeated and slain. Next year, the Governor of Bengal also rose in rebellion, and Muhammad was unable to prevail against him.

THE TUGHLAK DYNASTY

Muhammad Tughlak was terribly restless in his disposition. But curiously enough, the extent of the empire increased during his reign ; and, but for his utter loss of mental balance, he might easily have earned distinction as a world-renowned conqueror.

Muhammad nominated Firuz Shah Tughlak as his successor ; and Firuz, upon his accession, brought Gujerat and Nagarkot under his subjection but was unable to conquer Bengal or the Deccan. The governors of these provinces continued to rule in a state of practical independence and paid only a nominal tribute to the sovereign at Delhi. To check the progress of idolatry, Firuz gave orders for the imposition of the Jizia upon Brahmins. After a reign of thirty-six years, Firuz retired from the throne in 1387, leaving the responsibilities of government in the hands of his son, Muhammad, who assumed the title of Nasiruddin. But Muhammad proved an

HISTORY OF THE MUSLIM WORLD

incompetent sovereign, and great disorders broke out in the realm so much so that for a time Firuz was compelled to resume his sovereignty. Firuz died in 1388, after placing his grandson, Ghyasuddin, on the throne. Firuz was just, generous and accomplished. Except Nasiruddin, son of Altamish, no such sovereign had ever graced the throne of Delhi.

Immediately after his accession to the throne, Ghyasuddin plunged into a vortex of pleasure and dissipation and was slain after a brief reign of five months. He was succeeded by Abu Bakr who reigned for a year and a half. After Abu Bakr came Muhammad, a son of Firuz Shah, who reigned for six years under the title of Nasiruddin. Humayun who succeeded him had a brief reign of forty-five days only, and then came his brother, Mahmud, who ascended the throne in 1394. The governors of Lahore and Jaunpur rose up in rebellion during his reign and

THE TUGHLAK DYNASTY

proclaimed their independence. But a far greater danger was in store for Mahmud. Timur Leng, the great Tatar chief and warrior, had already conquered Persia, and defeated and made captive Bayezid, the emperor of Turkey. After plundering Georgia, Mesopotamia, and large portions of Russia, Timur, in 1398, led his vast and uncounted hordes against India. Near Delhi there was fierce fighting between Timur and the forces of the Sultan ; but Mahmud was defeated and fled towards Gujerat. And now began an orgy of terrible pillage and murder. After satisfying his greed of gold and blood, Timur appointed one Khizr Khan as governor of Lahore, Multan and Dwipalpur, and returned to his native Samarkand, slaying and pillaging all the way. Meanwhile, in India, the provincial governors took advantage of this opportunity to shake off their nominal dependence upon Delhi. Bengal and the Bahmani

HISTORY OF THE MUSLIM WORLD

kingdom (in the Deccan) had already become free before, and now other provinces followed suit. Mahmud died in 1412, and the Omras raised a man named Daulat Khan Lodi to the throne. But after a brief reign of one year, Daulat Khan was made prisoner by Timur's governor, Khizr Khan.

The Saiyid dynasty. (1414-1450 A. D.) Khizr Khan was a Saiyid by descent. The Saiyids are Arabs by race. After a reign of seven years, Khizr died in 1421 and was succeeded by his son, Mubarak, who in his turn reigned for thirteen years, being ultimately slain by an assassin hired by his vizier. Mubarak was succeeded by his son Muhammad who had a reign of twelve years. In 1446, Mubarak's son, Alauddin, ascended the throne of Delhi. By this time, the sultanate of Delhi had shrunk within very small dimensions and was confined to Delhi and the adjacent territories. Bahlol Lodi, governor

THE LODI DYNASTY

of the Punjab, attacked Delhi about this time ; and the Sultan, unable to meet him in battle, made him a present of the capital city and retired from the administration of affairs. This was in 1450 ; Alauddin died in 1478.

The Lodi dynasty. (1450-1526 A. D.) Bahlol was an Afghan. He ascended the throne in 1450 and died in 1488. He was just, pious and most upright. He tactfully got rid of his overweening Vizier and gradually brought back the independent provincial sovereigns under the sway of his power. He loved the society of the learned, spent very little upon his personal expenditure, and kept the royal treasury always open for the relief of the poor.

After Bahlol's death, the Omras placed his son, Nizam Khan, upon the throne under the title of Sikandar Lodi. Sikandar instituted the system of a regular mail-service for the country. He too was pious like his father,

HISTORY OF THE MUSLIM WORLD

never spent a pice upon personal luxury or show, loved the society of religious men, and spent freely upon the poor. He was noted for his generosity, and was a famous poet.

Sikander was succeeded by his eldest son, Ibrahim. Insurrections broke out in many parts of the country during his reign ; and excepting Delhi and Agra, practically the whole territory of the sultanate slipped away from his hands.

Finding the country in this wretched plight, Daulat Khan Lodi, governor of the Punjab, invited Shah Babar, king of Kabul, to come over and take up the sovereignty of India. This Zahiruddin Muhammad Babar was the founder of the Moghul empire in India. He was great great-grandson of Miran Shah, a son of Timur, and was himself the son of Omar Shaikh Mirza. At twelve years of age, he inherited the paternal kingdom of Farghana. But finding Farghana

THE LODI DYNASTY

too small to satisfy his ambition, he crossed the Hindu Kush in 1504 and established a kingdom in Kabul. After various vicissitudes which read stranger than any romance, Babar extended his kingdom still further and conquered Kandahar in 1522. Meanwhile, trouble broke out between the Afghans and Ibrahim Khan Lodi ; and Babar took advantage of these dissensions in order to accept Daulat Khan's invitation and conquer Lahore in 1524. Later, in 1526, he defeated Ibrahim Lodi at the battle of Panipat and made himself master of Delhi. Next he proceeded to occupy Agra where he set up his capital. Babar died in 1530.

Concluding Remarks

Afghanistan, including Kabul and Ghazni, really continued to be a part of the Indian empire from the time of the Ghoris for many centuries onwards. The Ghoris were not really Afghan

HISTORY OF THE MUSLIM WORLD

by race ; they were supplanted by the Afghan Khiljis who reigned from 1288 to 1321. The Khiljis were succeeded by the Tughlaks who reigned from 1321 to 1414 and were Tatars by race. After the Tughlaks came the Saiyids who ruled from 1414 to 1450 and who again were followed by the Lodis who were Afghans and held rule from 1450 to 1526. And then, for over a century, the Afghan provinces were under the subjection of the Moghuls.

Origin of the Indian Moghuls. The Moghuls lived in the tract of land between China and Turkestan. This tract is known by the name of Mongolia or Tartary, and its inhabitants are called Tatars, Turanis or Moghuls. Some of the Moghuls migrated from Turkey to Turkestan and gradually became merged among the Aryan races who dwelt there. There are many and striking differences between the Tatar Moghuls and

THE MOGHULS—BABAR

the Moghuls of Turkestan. The former are uncivilized and barbarous, the latter handsome, cultured and possessed of keen intelligence. It was the Turkish and not the non-Aryan Moghuls of Tartary who founded the Moghul Empire in India.

Babar. (1526-1530). Babar won the victory of Panipat in 1526 and proclaimed himself as the emperor of India. He was the first among the Moghul invaders to make a permanent settlement in India. None else had been sufficiently attracted by Hindustan to do so. They would appear in India from time to time, conquer, collect booty and return to their country. Babar himself had thus indicated the cause of this phenomenon in a letter to a friend : "The cities of Hindustan are ugly and ill-planned and they all look alike. The gardens are not surrounded by walls, and there are no noticeable objects of pleasure. The people are not handsome, they don't know

HISTORY OF THE MUSLIM WORLD

manners, and they are not skilled in architecture or the manual arts. Here you don't get any good horse to ride, any delicate flesh to eat, any such sweet fruit as the grape or the melon to eat : here there are no *hammams* (public baths) and no mansions of any elegance."

Babar was the first to suppress the rebellion of the Chitor Rajputs, and he defeated Rana Sangram Sing in the battle of Sikri near Agra. In 1530, Babar died, and his son, Nasiruddin Humayun, ascended the throne in his place. He was born in the fort of Kabul in 1508.

Humayun. (1530-1556). The people of Bengal rose in rebellion against Humayun under the leadership of the Afghan chief, Sher Shah. As a consequence, Sher Shah succeeded in establishing his influence in the north-west of India for some time while Humayun fled to Persia and thus saved his life. It was in the course of Humayun's flight through the deserts of Sind that

HUMAYUN

the world-renowned Akbar was born at the fort of Amarkot. Sher Shah having been killed when besieging the fort of Kalanjar, Humayun succeeded in re-asserting his authority in India. His general, Bairam Khan, defeated Sikandar Shah at Sirhind in 1554 ; and it was this which enabled Humayun to come back to power again. Humayun came to Bengal and dwelt for some time at Gaur. He died in 1556, leaving young Akbar as heir to the throne.

Akbar. (1556-1605). The first seven years of Akbar's reign were spent in incessant warfare. In 1567, he captured Chitor and Ajmer ; in 1570, he occupied Oudh and Gwalior ; and in 1572, he defeated the independent Sultans of Ahmadabad. In 1578, Akbar's general, Todar Mall, annexed Orissa to Bengal. In 1581, Kabul acknowledged the emperor's authority ; and so did Kashmir in 1587, Sind in 1592, and Kandahar in 1594. Nay, Akbar carried his conquests

HISTORY OF THE MUSLIM WORLD

as far as Berar in the Deccan. Akbar is famous for his just and efficient administration ; and his system of land-revenue is quite as deserving of praise as his impartial dispensation of justice. He died in 1605, and his dead body is buried in the stately mausoleum of Sikandra near Agra. In 1873, the viceroy, Lord Northbrook, showed honour to Akbar's memory by ordering a new cloth-covering for the tomb at Sikandra.

Jahangir. (1605-1627). Jahangir, son of Akbar, succeeded to the throne in 1627. The affairs of state were administered during his reign by his queen, the beautiful and accomplished Nur Jahan. Her name was inscribed even on the currency of the realm. Her dead body is buried by the side of her husband at Lahore. Akbar had transferred the capital from Delhi to Agra ; Jahangir shifted it back to Delhi again. It was during Jahangir's reign that the English first established a factory at

AKBAR—JAHANGIR—SHAH JAHAN

Surat and sent an ambassador to the Moghul Court.

Shah Jahan. (1627-1658). After Jahangir's death, his son, Shah Jahan, ascended the throne. The Moghul Empire acquired great pomp and splendour during his reign.

Shah Jahan founded the modern city of Delhi, and hence it is known by the name of Shajahanabad. The famous peacock-throne and the noble mausoleum of the Taj Mahal remain for ever as standing memorials of Shah Jahan's glory and the beauty and perfection of Muslim art. Shah Jahan used to reside at Agra. The Taj Mahal, erected by him on the banks of the Jumna, stands as a living embodiment of the glory and purity of marital affection. The royal husband enjoys within that stately edifice the peace of eternal sleep.

Awrangzib (1658-1707). Like Akbar, Awrangzib also had a very long reign ; and the

HISTORY OF THE MUSLIM WORLD

Moghul empire reached its top-peak of glory and power during his administration. One finds traces of great nobility in his character. The character of his predecessors had not been free from stain ; but Awrangzib comes out much better in that respect. He used to live a plain, simple and industrious life. He extended the bounds of the empire by the conquest of the Deccan, but unfortunately did not find time to consolidate the empire. Oudh, Deccan and Bengal fell away from the empire after his death, and the Mahrattas raised their head in the south. *

* Among the Moghul emperors of India, Awrangzib was most just, wise and pious. It is difficult to find in any other emperor a combination of so many excellent qualities. But unfortunately, in the current histories of India, a most distorted version of his character is given, such as is calculated to excite the disgust and aversion of people. Awrangzib

AWRANGZIB

Under Moghul administration the land-revenue collected from the country was as follows :—

In Akbar's time—£18650000

„ Jahangir's time—£19680000

„ Shah Jahan's time—£24750000

„ Awrangzib's time—£43500000

cannot really be held responsible for the acute fraternal conflict for succession to the throne which broke out during the latter part of Shah Jahan's reign. In fact, upon a calm consideration of facts, one is bound to conclude that Dara and Murad were more responsible for it than himself. As soon as Shah Jahan was stricken down by illness, Dara at once assumed sovereignty for himself and stopped up all channels of communication, with the object that his brothers might receive no news from the capital. Awrangzib was proceeding towards Delhi in order to see his father ; but mid-way his advance was checked by Dara's soldiers with the result that

HISTORY OF THE MUSLIM WORLD

The later Moghul emperors (1707-1857). The decline of the Moghul empire began with Awrangzib's death in 1707. His son Bahadur Shah reigned for only five years ; and then during the next five years, Bahadur Shah's three sons reigned in succession at Delhi. In 1737,

conflict became inevitable. Again, after Dara's defeat, Murad affected to think that he alone was responsible for the victory and so was entitled to the throne. And so, when Awrangzib ascended the throne, it became necessary in the interest of his safety and self-protection that Murad should be confined in prison. Hindu historians think that Awrangzib, who was a bigoted Mussalman, was a hater of the Hindus and persecuted them in various ways. The charge of demolishing Hindu temples from sheer malice is also imputed against him. But it will appear from the following account that such charges are groundless.

“ No new Hindu temple was erected (in the capital) during Akbar's reign. But 76 such temples

THE LATER MOGHUL EMPERORS

Nadir Shah invaded India and plundered Delhi ; and from that time till the outbreak of the Sepoy Mutiny, the Delhi emperors were content with the mere possession of the ancestral title while the real authority of the State was

were erected during the reign of Jahangir. The Hindus, waxing insolent, began openly to persecute Mussalmans, to seize upon their women, and to erect palaces by the demolition of mosques. Shah Jahan, during the first six years of his reign, had given orders for the demolition of Hindu temples. This was because the Hindus began persecuting Mussalmans in his time also. During the first twelve years of Awrangzib's reign, Muslim boys were instructed in books concerning the Hindu religion. Abul Fazl had been slain when Jahangir was heir-apparent to the throne and the famous Hindu temple of Muttra was erected out of the spoils of his property. Awrangzib demolished the temple and reduced it to a mosque. In A. D. 1682, Awrangzib gave orders that Hindus and Mussalmans

HISTORY OF THE MUSLIM WORLD

exercised by Muslim high officials and Mahratta military chiefs.

The loss inflicted by Nadir Shah's plunder and devastation of Delhi was never made good. The Mahrattas no doubt were defeated by Ahmad Shah Durani in the battle of Panipat in 1761; but Ahmad Shah had no desire to establish his dynasty in India, and so, after his withdrawal, Shah Alam ascended the throne and continued to be as much a puppet in the hands of the Mahrattas as before. He was succeeded

would be appointed in equal numbers in the revenue department of the State. * • * ”

Awrangzib was not fond of music, dancing or any manner of luxury. So, music and dancing were banished from his Court and so was the whole tribe of sooth-sayers.

He instituted the practice of saying 'salam' instead of 'namashkar' in greeting; and he arranged for the teaching of Islamic books in Muslim schools.

BENGAL UNDER MUSLIM RULE

by Akbar II who sought the help and protection of the British. But in 1857, Akbar was banished to Burmah on the suspicion of being implicated in the Mutiny, and thus, after an existence of 330 years, the Moghul Empire in India came at last to an end.

Bengal under Muslim Rule

At the time of Muslim conquest, the greater part of Bengal was ruled by a Hindu dynasty of the Sen family with its capital at Nadia, while Bihar was under a Buddhist dynasty of the Pal family. Bihar constituted the ancient kingdom of Magadha with its capital at Pataliputra (Patna).

The Muslim conquest of Bengal was almost contemporaneous with the Muslim conquest of Hindustan which was accomplished during the life time of Muizzuddin Muhammad Ghori. In 1197 A. D. one of his generals, Bakhtiar Khilji,

HISTORY OF THE MUSLIM WORLD

conquered Bihar, and two years later advanced into Bengal. The last Sen king, named Lakshman, fled from his capital and thenceforth all Hindu resistance seemed to have ceased.

From 1197 until 1340 Bengal was ruled by governors appointed by the Muslim emperors, with their capital at Gaur or Lakhnauti. From 1340 to 1539 the governors asserted a precarious independence. They mostly had their capital at Gaur or in the neighbouring cities of Pandua and Tanda. From 1540 to 1576 Bengal passed under the rule of the Pathan or Afghan dynasty.

Bengal was incorporated into the Moghul empire by Akbar and administered by governors appointed by the Delhi emperor. Akbar's Rajput governor, Man Singh, fixed his capital at Rajmahal on the Ganges, whence it was removed to Dacca. In 1704 Murshid Kuli Khan transferred it to Murshidabad. The treaty of 1765

BENGAL UNDER MUSLIM RULE

placed Bengal, Bihar and Orissa under the administration of the East India Company.

During the period of 562 years—from 1203 to 1765—there were 76 Muslim rulers in Bengal, either independent nawabs or nazims of the Delhi emperor. Of these 16 were deputies appointed by the Khilji and Ghori sovereigns, 10 were independent nawabs, while the rest were appointed by the Moghul emperors. Among these most were Afghans, Moghuls, Iranis and Arabs.

In 1203 Bakhtiar Khilji was Governor of Bengal under the then emperor of Delhi, Kutbuddin Aibek. He had been a courtier in the Court of Ghor and one of the chief councillors of Shihabuddin. Since then Bengal had been ruled by a succession of Mussalman rulers.

In 1383, Saifuddin was succeeded by Sultan Shamsuddin. This latter king was slain treacherously by one Raja Ganesh who

HISTORY OF THE MUSLIM WORLD

claimed the throne for himself. Ganesh began to oppress his Muslim subjects, and many pious Mussalmans were slain by his order. Ganesh had his son converted into the Islamic faith, and, in 1392, installed him on the throne under the title of Jalaluddin. Pandua was at this time the chief city of the kingdom.

Daud Khan, son of Sulaiman Khan, was the last Pathan King of Bengal. During the reign of Akbar, he was defeated, captured and slain by Jahan Khan. From this time forth, Bengal passed completely under the dominion of the Moghul dynasty ; and Arab or Turanian governors were appointed from Delhi to rule over the province. About this time, and specially during the administration of Shaista Khan, many notable Muslim gentlemen came to make their permanent residence in Bengal. Many of them received jaigirs from Shaista Khan.

BENGAL UNDER MUSLIM RULE

The invasion of Nadir Shah took place during the government of Shujauddin Muhammad Khan. Delhi and many other towns of Northern India were looted on this occasion ; and the inhabitants of those parts fled in large numbers to Bengal in order to place themselves under Shuja Khan's protection. Shuja received these emigrants with great hospitality. Hooghly was at this time the chief port of Bengal ; and pious Mussalmans who went on pilgrimage to Mecca and other holy places took ship from this port. The men from Iraq, Arabia, Khorasan and Egypt who came to India also used to disembark at this port. Thus many foreign Muslims came, in course of time, to be settled in Bengal.

On account of the oppression practised by some of the emperors of Persia, many Armenian inhabitants of Georgia came from time to time by sea to Bengal and made their habitat here ; and their descendants, since then, have been living in

HISTORY OF THE MUSLIM WORLD

this country. The governors of Bengal used to treat these foreign settlers with a great deal of consideration and courtesy. And thus the capital city of Gaur not only grew in population and material splendour, it acquired importance also from the fact that it had become the abode of many men of culture, learning and high birth.

Gaur, Pandua, Rajmahal, Dacca and Murshidabad were at one time or other the capitals of Muslim Bengal. Hence we find a large Muslim population in these cities.

CHAPTER III.

The spread of Islam in the various parts of the world.

Arabia. Arabia was at first under the rule of the Assyrians. But gradually the Assyrians proved unable to maintain their

THE SPREAD OF ISLAM

authority over the Arabs. The result was that the Arabs became predominant in the northern part of the country, while the Sabeans rose into power in the south.

The Sabeans gradually became hostile to the people of the north. Yemen rose to a position of great prosperity and established commercial relations with Egypt. The Sabeans colonised also in Abyssinia ; and as the power of Egypt declined, the Sabeans rose correspondingly in power and authority. Between the Sabeans and the rulers of Abyssinia, there was almost constant warfare. In A. D. 529, the Christian king of Abyssinia landed in Aden with a force of 1760 troops and advanced against the Jewish king of Yemen. It is said that the king of Yemen had committed acts of oppression against his own Christian subjects, which was the real cause of this warfare. The king was defeated in battle with the con-

HISTORY OF THE MUSLIM WORLD

sequence that Christianity began to spread in the country. In fact, for a period of 76 years, Christian rule prevailed in Yemen. Some time after this, king Abraha of Yemen advanced against the Meccans, but was unsuccessful in his attempt. Afterwards, with the help of the Persian king, the Arabs succeeded in 605 A. D. in freeing their country entirely from the presence of foreign invaders.

The land-surface of Arabia has never been fully surveyed. Most of the land is desert. In the south it is a desert of sand utterly unfit for human habitation. But in Central Arabia various tribes have always dwelt in the oases and in the fertile country on the seacoast. The inhabitants are practically all Mussalmans, and representatives of the four Islamic sects are all to be found in this country. The Hanafis are mainly found in the territories which were formerly under the Turkish government, while

ARABIA

the Shafi'is, Malikis and Hanbalis are found in Yemen and other parts. There are many Muslims of the Shia persuasion in Mesopotamia. Besides, there are large numbers of Wahhabis also in Arabia. These Wahhabis never offer any prayer to any *Nabi* ; in other words they recognize no intermediary between God and man. They think also that it is improper to raise any memorial over burial places ; in fact they are against offering any mark of honour before the tombs of dead bodies. They never use either tobacco or any form of intoxicant. Their mosques are built in the simplest style of architecture and are unadorned with any display of artistic workmanship. They are very partial to the declaration of *Jihad* or holy war.

The Arabs are divided among many tribes or clans. Each tribe is under its own chieftain and all acknowledge allegiance either to the Amir Ibn-Saud or the Amir Ibn-Rashid. The

HISTORY OF THE MUSLIM WORLD

Amir of the Hedjaz wields the largest share of power and authority, for the two chief holy places of Islam, Mecca and Medina, are both included in his dominions. The area of the Hedjaz is 17000. sq. miles and the population is about 9 lakhs. The soil is mostly unfertile. The population of Mecca is 70,000, while that of Medina is 10,000. The Hedjaz has become independent since the last great European war. The late Amir, Husain, son of Ali, proclaimed independence on the 5th of June, 1916, while in November of the same year he assumed the title of King of Hedjaz. The collection of inland revenue is insignificant but the customs duties are heavy and are all payable to the king. Great Britain used to pay large sums of money to the king of Hedjaz for the maintenance of the holy places of Islam. The total Muslim population of Arabia is 72 lakhs. But this account is only approximate ; and according to the account

ADEN

of the Christian priest, Rev. Zemer, the total population would not exceed 34 lakhs.

Aden. Aden is a famous city situated on the coast of the Arabian Sea about 100 miles from the Strait of Babel Mandeb. The population is 44000. But the importance of the place is derived from its use as a coaling station for ships. About 1300 ships of different nationalities call at this place every year. The English first extended their sway over this place in 1839. The Arabs made various efforts to dislodge them but were unsuccessful and were totally defeated in 1867; and since then the place has remained under the undivided control of the British. Perim is situated just at the entrance to the Red Sea. It is directly under the government of Bombay, and a light house has been established here for the convenience of shipping. The population of Aden and Perim together is 54900, of whom 54000 are Mussalmans.

HISTORY OF THE MUSLIM WORLD

Persia. The vast Persian empire, which for about 400 years had kept the Roman power at bay, passed under the control of the Mussalmans in the 7th century A. D. The inhabitants mostly belonged to the Zoroastrian faith while there were many others of the Christian, Jewish and Sabeian faith as well. There was a good deal of quarrel and mutual animosity between the men of different persuasions. But the Mussalmans gave freedom of worship to all and thus helped in establishing cordial and friendly relation between them. Small colonies of Zoroastrian worshippers are found in Persia even at this date. It has to be noted that the ancient empire of Iran comprised the whole of modern Persia, Afghanistan and Baluchistan.

We have no accurate history of ancient Persia. All that we know is that about one thousand years before the Christ, a great religious reformer named Zoroaster or Zarathustra rose in the country.

PERSIA

He sought to dissuade people from nature-worship and all manner of evil practices and to attract them towards the path of religion and piety. The faith that he preached was monotheistic. But he recognized the simultaneous presence of two different powers in the world, namely the power of good and the power of evil, or rather the power of justice and the power of destruction. Fire and the Sun were regarded by him as the emblems of good, while cold and darkness were regarded as the emblems of evil. This faith continued to prevail in Persia from very ancient times to the time of the Sasanids. The Arabs introduced Islam in Persia. The Parsees of modern India still adhere to the ancient faith of Zoroaster.

In the ancient world, civilization was mostly confined to riparian or well-watered tracts. It is in the basin of the Tigris that we find mention of such ancient cities and empires as Babylon,

HISTORY OF THE MUSLIM WORLD

Chaldea and Assyria. Civilization spread eastwards from this tract to ancient Iran. Iran or the land of the Aryans extended originally from the Indus in the east to the valley of the Tigris in the west. And so the history of Persia is intimately associated with the history of Babylon and Assyria. Below is given a chronological list of the empires which flourished in these ancient lands and their periods of duration ;—

- (1) Babylon—the fourth millenium.
- (2) Assyria—the 2nd millenium.
- (3) The fall of Nineveh in B. C. 607 brought with it the fall of Assyria and the simultaneous rise of Media. (Media would correspond to the modern Azerbaijan and Tehran).
- (4) In B. C. 550 Media was annexed to the empire of Babylon which itself fell in the year 538 B. C. Nebuchadnezzar died in B. C. 561 and after him there were only three kings of Babylon.

PERSIA

(5) The rise of Persia. Persia rose to great heights of power and prosperity under king Cyrus who died in 529 B. C.

(6) Gradually the power of Persia began to decline. The battle of Marathan took place in B. C. 490 ; and in B. C. 336, Darius III, the last king of Persia, was defeated in battle by Alexander the Great of Macedon.

(7) The rise and predominance of Macedon. Philip, king of Macedonia, ascended the throne in B. C. 359. He was slain in B. C. 336 and Alexander became king in his place. Alexander died in B. C. 323.

(8) After Alexander's death, his power mainly devolved upon Seleucus and his successors.

(9) In A. D. 170 we find the gradual rise of Parthia and the decline of the Seleucidæ. (Parthia would correspond to the modern Mazendaran and Austrabad).

HISTORY OF THE MUSLIM WORLD

(10) Conflict between the Romans and Parthians.

(11) The fall of Parthia in A. D. 210. In A. D. 220 the last Parthian king was defeated by the Sasanid king, Ardasir.

Rise of the Sasanids. The Sasanids reigned in Persia from A. D. 226 to A. D. 651. They were fire-worshippers by religion, and the centre of their religious faith was Al-Isthakher. War went on for a long time between the Persians and Romans. In A. D. 404, the emperor Yezdegard, made peace with the Romans. Persia was invaded at this time by the Huns of Tartary ; but the Huns were baffled and marched off in the direction of India. They adopted Hinduism towards the beginning of the 6th century and set up kingdoms in India. In course of time, they were driven away. In A. D. 529, Kobad, king of Persia, invaded Syria and engaged in warfare with the Romans in which

RISE OF THE SASANID

the latter were defeated. His son, Khusrau I. who succeeded him on the throne reigned from 531 to 579 A. D. Persia attained great prosperity under his administration. Khusrau drove out the Abyssinian troops from Yemen and established Persian predominance there and in other parts of Arabia. Khusrau's successor, Hormudz, was dethroned and slain ; and then the latter's son, Khusrau Parvez, ascended the throne in 590. In 609, he declared war against the Romans, with the result that Damascus, Jerusalem and Alexandria fell before him. In 617, he invaded Asia Minor with an army. Meanwhile in 622, the great emperor, Heraclius, entered Persia in the course of a victorious expedition, and plundered the capital of Persia. Next year, Khusrau was dethroned and slain and his son concluded a treaty with Heraclius. Meanwhile, the people of the country had become unruly and mutinous, and the inevitable fall of

HISTORY OF THE MUSLIM WORLD

Persian power was the consequence. The Arabs now advanced for the conquest of Persia. The Persian general, Rustam, was slain in battle in 651 ; and the last Sasanid monarch of Persia fled from his dominions.

The Buwayhids in Persia. (932-1055.)

Buwayh was the chieftain of a warrior band of the Daylam tribe. In 930, he served under the Sasanids. His eldest son, Ali Imaduddaula, was appointed governor of Fars. He was soon able to extend his dominions with the help of the Daylamites. When the Abbasid Caliphs of Baghdad had fallen under the complete dominance of their Turkish guard, one of the Caliphs, Mustakfi by name, implored the assistance of the Buwayhids in order to escape from the tyranny of the Turks. The result was that Ahmad Muizzuddaula, brother of Ali, entered Baghdad in the year 945, suppressed the Turks and estab-

THE BUWAYHIDS IN PERSIA

lished his own authority instead. Henceforth the Caliphs were really chosen by the Buwayhids and were content to receive a fixed pension at their hands. The administration was entirely in the hands of the Buwayhids. Mustakfi invested Muizzuddaula with the title of Amir-ul-Omara. The Caliph's power was confined only to the limits of the palace. Meanwhile the different branches of the Buwayhid dynasty established their power at such places as Fars, Kerman, Iraq and Isfahan. But in course of time they were supplanted by the Ghaznevids and the Seljukians.

Islam in Persia. The Arabs conquered Persia in the 7th century and introduced the Islamic religion there. This led to the extinction of the Zoroastrian faith, and, in course of time, to the foundation of the Persian language. The Persians adopted Islam some time between 641 and 651 A. D., and Arabic became the language of

HISTORY OF THE MUSLIM WORLD

the State. But in A. D. 850 the Caliphs of Baghdad declined in power and Persia again became strong and great. This meant also a revival of the Persian language.

The Arabs committed no oppression upon the Persians after their conquest of the country. Christians, Jews and Zoroastrians, all were permitted to pursue their own faith. They were only made subject to the payment of the *jiziah*. The historian Mr. Brown tells us that the Arabs never sought to propagate their faith with the help of the sword. Mr. Brown tells also that it was permissible and justifiable to levy the *jiziah* from the non-Mussalmans. Seeing that the Musslmans were in duty bound to render military service and to pay *zakat* according to the ordinance of their faith, surely it was but just and proper that non-Mussalmans should pay their quota in the shape of the *jiziah*. After the conquest of

ISLAM IN PERSIA

Persia, large bodies of the inhabitants of that country adopted Islam of their own free will. As for the rest, none grudged the payment of a dinar by way of jiziah for permission to remain in their own faith. The religion of Zoroaster imposed the severest form of penance upon its followers, and hence large numbers of the common people gladly exchanged their own religion for the new faith of Islam. For instance 4000 Persian soldiers adopted the new faith and made common cause with the victorious Arabs.

The historian Brown tells us the following anecdote about a certain Persian of the name of Salman, who, in quest of the true faith, left his own religion and was baptized into Christianity in the Christian Church at Isfahan. Afterwards, this man gave up Christianity, adopted Islam and became renowned as one of the companions of the Prophet, Muhammad. He was a great favourite of the Prophet and served the Muslim

HISTORY OF THE MUSLIM WORLD

community of Medina in various ways. No doubt Persia was now deprived of her freedom ; but being an integral portion of the vast Muslim empire, it became entitled to participate in all the glories of Islam.

Of the liberality of Islam, the historians have given us the following record : "The Muslims never entered into battle for the sake of material gain. In point of fact the Mussalmans spent a large part of their wealth on zakat and charity and looked for reward to none except God. The first Caliph, Abu Bakr, had directed that soldiers should be paid with a share of the property taken in plunder, and so, in after years, whenever the proceeds of plundered countries came to Medina, a portion of the spoil thus obtained was always distributed among soldiers in certain proportions. Under the second Caliph, Omar, when one country after another came under the victorious sway of the Muslims and when uncounted

ISLAM IN PERSIA

hoards of gold and silver began to flow into the treasury of Medina, the Caliph laid down certain fixed principles according to which the work of distribution was to be guided. These principles were taken from the Diwan or Finance Department of Persia.

Zoroastrianism ceased to be the State religion of Persia after Muslim conquest, but it did not disappear entirely from the country. Long before Arab invasion, many Persians had settled in the islands of the Persian Gulf and some had come over from there and settled in Surat and Bombay in India. Most of these emigrants preferred to remain in the ancient faith instead of accepting the Quran. Their descendants still exist and would number about 10,000 souls.

For two hundred years Persia remained as a part of the Muslim empire of the Caliphs of Baghdad. Then for a time it passed into the possession of the Caliphs of Cairo. Afterwards

HISTORY OF THE MUSLIM WORLD

the country was ruled in succession by the Ghaznevids and the house of Ghor. In 1391 Amir Timur ancestor of the Moghul emperor Babar, conquered Persia and sought to enter Hindustan by that way. In 1398 he reached India and within one year had made himself master of the country. Afterwards, Timur pillaged Syria, Damascus and Baghdad and was advancing towards the conquest of China when he died on the way. After this, the Sufi dynasty established their power in Persia. They came in conflict with the Afghans by whom they were defeated in battle. In 1727, Nadir Shah established the Sufi dynasty again in power. Nadir conquered Kandahar, invaded India and captured Delhi ; and among the vast mass of treasure which he carried away from the country were the peacock throne and the Kohinoor diamond. In 1741 Nadir conquered Khiva and Samarkand. But he died in 1747,

ISLAM IN PERSIA

and immediately there was an outbreak of anarchy in the country. At last, one Karim Khan established a new kingdom at Shiraz, and secured peace for a time. The Kajar dynasty now in Persia was founded by Aga Muhammad Khan in 1794. In Muhammad Khan's time there was a clash between Russia and Persia, in consequence of which Russia rose and Persia fell. In 1796 he made Shism the State religion of Persia, while in the time of Nadir Shah it was the Sunni sect which had been predominant there. In 1848 Nasiruddin Shah ascended the throne, but was slain in 1896. The total Muslim population of Persia is 88 lakhs out of whom 80 lakhs are Shiahs. A period of political reform began in 1906. A national council was instituted by which the then reigning prince was dethroned. There had been continuous political strife in the country until 1926,

HISTORY OF THE MUSLIM WORLD

when Riza Khan Pahlevi was elected Shah of Persia by the National Assembly.

Sufism :—Among Muslims a sect is known by the name of Sufis. The Sufis are always intent upon searching for the truth even in the midst of the petty affairs of mortality. They are not in favour of asceticism. Rather, their object is to remain in the world and yet to detach the mind from the troubles, vexations and worries of life. They see the glory of the Creator reflected in every object of the world, and behind the veil of illusion they seek to reach the mystery of the truth. The Sufis are not confined to any place, race or community. They hold themselves as beyond the reach of any sectarian or institutional bigotry.

From the 8th to the 16th century A. D. was the most flourishing period of Sufism. They came into special prominence in Persia, Arabia, Asia Minor and Egypt. The Sufis lived lives

ISLAM IN PERSIA

of utmost simplicity and their care was only for the truth. Abu Hashim of Kufa was the first to assume the title of Sufi. He died in 777 A. D. Sufi Zannun was born in Egypt and died in 860 A. D. The famous Sufi, Junaid of Baghdad, died in 910, the Sufi Shibli in 945 and the Sufi Ibrahim Adham in 977. The famous Hasan Basri (of Basra) was born in 728, and the pious lady Rabeya in 752. They had all reached the highest pinnacles of spiritual truth and wisdom. They were not content with a mere literal observance of the ordinances of Islam : to see God in every mundane thing was the object of their endeavour. They justified their existence and crowned their lives with bliss by realizing the constant and perpetual presence of the Real in the midst of the unreal and of the Permanent in the midst of the impermanent. They saw the finger of God in every human affair, and by constant sacrifice of their own wishes and desires

HISTORY OF THE MUSLIM WORLD

they committed themselves solely and entirely to the care of the Almighty. Luxury, self-esteem, conceit and malice were entirely abandoned by the Sufis who devoted themselves with single-minded zeal to the welfare of humanity. They never hesitated to sacrifice their lives for the truth ; and they never held themselves as rigidly confined to the limits of any particular sect. They looked upon all humanity with equal impartiality and most of them attained to considerable excellence in poetry. Among Sufi poets, Fariduddin Attar, Shams-i-Tabriz, Jalaluddin Rumi, Sadi, and Hafiz are most famous. Among the works left by them, special mention must be made of the following—viz. Diwan, Gulistan, Bustan, Masnavi, Reazul Arefin, Pandenama etc.

Great glory has been reflected upon Persian literature by the *quasidas* and *gazals* which have been written in that language. It was Sultan

CHINA

Mahmud of Ghazni who made Persian the State language instead of Arabic. It was under Mahmud's order that the famous epic of the Shah-namah was written by Firdausi. Mahmud freed Persia from the influence of Baghdad by the encouragement which he gave to Persian literature. The victorious Arabs had supplanted the ancient Pahlevi speech of Persia by the introduction of their own Arabic tongue. But since Mahmud's time Persian has remained as the language of the country, The total population of the country is about a crore, of whom the Muslims number 93,50000.

China. China was known in ancient times by the name of Tsin which was derived from one of its emperors called Tsin or Thsin. Huang Ti reigned as the first emperor of China. In the third century B. C. the famous wall of China was constructed. This wall is 1500 miles in length and was originally

HISTORY OF THE MUSLIM WORLD

intended to keep back the invasion of the marauding Huns. But the wall could not keep back the Huns, and the Chinese emperor of the time had to buy off the invaders.

The Moghul emperor, Chingiz Kan, reigned from 1206 to 1227. He invaded China, took possession of the capital, and annexed the whole of Northern China to his dominions. Khubilai Kan, grandson of Chingiz, conquered Northern China in 1260 and Southern China in 1279, and thus consolidated Moghul dominion in the whole of China. He transferred the capital of the country from Nanking to Peking.

In the 17th century, the Manchus poured in from the North East and invaded China ; and since then Manchu dominion has been firmly established in the country. Muslims of China are divided among two main classes—Turks and Chinamen. One Saiyid Azal was the first to preach Islam in the Sunan province of China,

CHINA

and from the time of his son, Nasiruddin, the new faith began to spread in the country.

He was employed as governor first of Sansi and afterwards of Sunan. Nawaching, a leading member of this family, was the Imam of the chief mosque of the country.

The Muslims of China are inspired with new vigour and life. They are far in advance of other classes of Chinamen, and their manner of life is deserving of respect. In 1635 a grandson of Saiyid Azal was informed by the Emperor that Islam would be esteemed as a pure and holy religion in China, while another of the Saiyid's grandsons received permission to build mosques in Nanking and Chinganku. In 1684 the descendants of the Saiyid received from the emperor equal privileges with the rest of the Chinese. The Mussalmans of China are mainly settled in three provinces, Kansu, Tsinan and Tetchuan. They believe that in course of

HISTORY OF THE MUSLIM WORLD

time Islam will triumph over the whole of China.

There was commercial relation between China and Arabia long before the time of the Prophet ; there was further improvement of this relation from the 7th century onwards. 'Islam' was introduced in China by the merchants of Arabia and Persia. *

* Buddhism and the religion of Confucius had long existed side by side in China. Buddhism was brought from India in A. D. 65. As for the religion of Confucius, it was founded by one Kang Futsé = meaning 'great saint.' Kang Futsé [or Confucius, to adopt the European corruption of the name] was born in the province of Shan Tung in 551 B. C. Under divine inspiration, he began to preach a new ethical faith from his boyhood. He was the first to preach the great maxim, 'Don't do unto others what you do not wish that others should do unto you.' Confucius saw in the stellar system an image and

CHINA

In the reign of the Caliph, Walid bin Abdul Malik, i. e. at the period when Muhammad-bin-Kasim conquered Sind, a Mussalman hero named Mut'af crossed the Kashgarh range and carried the tide of conquest as far as the Chinese Frontier.

emblem of the divine law governing the universe. His religion did not approve of any system of priesthood. The emperor was regarded as the chief priest and as inspired with divine powers. Under this religion the souls of dead emperors and of pious and holy men were regarded as fit objects of worship. Confucius died in B. C. 479. Islam was introduced into China long after the two above religions ; it came in the wake of the Moghul invasion of China in the 7th century.

Four years before the death of Muhammad, one of the companions of the Holy Prophet, Wahhab-bin-Abu Kabsha, crossed the China Sea and landed in Canton. There he was received with great rejoicing and converted many of the people into

HISTORY OF THE MUSLIM WORLD

In 756, there was a rebellion in China. The emperor's son begged assistance from the Abbasid Caliph, Al Mansur ; and it was with Mansur's help that the rebellion was quelled, and the lost territories were recaptured. The Arabs who had taken part in this war afterwards settled in China.

In A. D. 794 Harun-al-Rashid sent an ambassador to the Chinese emperor. Feelings

Islam. Also, he established there both a mosque and a madrasah. Abu Kabsha returned to Arabia in 632. But, shortly afterwards, he again went back to Canton taking with him a copy of the Quran as settled by Abu Bakr. After some time, he died in Canton where his tomb exists to this day. The mosque built by Abu Kabsha was burnt in 1341 ; but it was rebuilt again with great pomp and splendour. Many vicissitudes of fortune have swept over this mosque ; but, in spite of them all, the mosque still stands intact.

CHINA

of good will were thus established between the Arabs and the Chinese, and Islam began gradually to spread in the country. Many Mussalmans were compelled to leave Central Asia during the Moghul upheaval under Chingiz Kan ; they spread over various countries, and China among others.

Islam had been acknowledged by the Chinese emperor as a pure and holy religion. Towards the middle of the 14th century, the famous traveller, Ibn Batuta, thus wrote of his wanderings in China : 'In every city there is a separate quarter for the residence of the Muslims and a mosque in every quarter. The Chinese hold mosques in great reverence. The Mussalmans of China enjoy all the rights and privileges of the natives of the soil and are entitled to be appointed as governors, generals and ministers. They were as proficient in Astronomy and Mathematics as in trade and com-

HISTORY OF THE MUSLIM WORLD

merce'. In the modern republic of China the Mussalmans have been conceded greater privileges than even what they enjoyed under the former Constitution. The total population of China is 40 crores, of whom two crores are Mussalmans. According to the calculation of the China Survey Committee, the total population is forty two crores ; but it does not appear that the exact strength of the Muslim population has been given in this report.

Afghanistan. It is said in the Matla-ul-Anwar that the Afghans originally belonged to the Coptic tribe of ancient Egypt. Many of the Copts adopted Judaism when Moses defeated the 2nd Pharaoh, Rameses. But some of them refused to adopt the Jewish religion and settled among the Sulaiman mountains. About this time Abraha led an expedition against Mecca. Many Afghans of the Coptic faith joined his army and marched under his banner. Historians

AFGHANISTAN

say that, in the time of the Holy Prophet, many Afghans came to Mecca under the leadership of a holy man named Kayes and adopted the Islamic faith. They helped the Prophet also in fighting against his enemies. Returning to their own country, they assisted in the spread of Islam. In 682 the Afghans issued out from their mountain-fastnesses and conquered Kerman, Sherwan and Peshwar. The King of Lahore sent a body of one thousand cavalry to fight with them but was defeated himself. Afterwards peace was concluded between the two parties. The Afghans offered resistance to the Saracens in the latter's attempt to extend their territory in Afghanistan. In the 9th century, they were under the leadership of the chief of Salan. Up till then they had no independent kingdom or territory of their own. Their land was included in the territories of others. Moreover the Afghans were divided

HISTORY OF THE MUSLIM WORLD

among many tribes and classes. Among these tribes, the Ghoris, Khiljis and Lodis rose successively into prominence. It is only from the 10th century that Afghanistan has been known by its present name. The language of the Afghans is Pushtu. The inhabitants are known as 'Pushtu-wan or Pukht-wan', i. e. Pushtu-speaking, from which 'Pathan' is a corruption.

The Afghans belong to the Sunni sect, though many Persians of the Shiah community may be found in the country. Hindus received free permission to settle in the country on condition of their agreeing to pay a small tribute. No oppression is committed upon Christians nor is their faith traduced. The Afghans hold their Mullas in great respect and are extremely hospitable, so much so that even a man's mortal foe may consider his life as safe when once he has been given shelter in the house. Without being cultured or refined the Afghans are still conscien-

AFGHANISTAN

tious and possess a keen intelligence. They are also robust and hardy, and there is some resemblance between their dress and manners and those of the Persians.

The local inhabitants speak of their country as Iraq-i-Khorasan. The population is 46 lakhs, most of whom belong to the Sunni sect.

The history of independent Afghanistan dates practically from 1747. After the decline of the house of Ghor, Afghanistan remained for a time as a province of Isfahan. Then it became annexed to the empire of Tamerlane; and, after the establishment of Mughal rule in India, Afghanistan continued to form a part either of the Persian monarchy or of the Moghul empire. Kabul and Kandahar were generally under Moghul rule, while Herat, from the death of Awrangzib, generally formed a part of Persia. In 1737 Nadir Shah invaded Kabul and Kandahar. After Nadir's death in 1747, the Afghans determined to

HISTORY OF THE MUSLIM WORLD

throw off the yoke of Persia, and elected Ahmad Shah of the Durrani or Abdali tribe as their King. The post of Vizier was offered to the leader of the Barakzai tribe ; and so, for the period of one century, King and Vizier continued to be chosen from the Durrani and the Barakzai tribes respectively.

Ultimately dissensions broke out between the Durrani and Barakzai tribes, and, in the end, the Barakzais gained in power at the expense of their rivals. In 1818, the Vizier, Fateh Shah Barakzai, was murdered ; and thereupon the Barakzais came to entertain a feeling of bitter enmity towards the Durranis. In 1826, Dost Muhammad, brother of the slain Vizier, ascended the throne of Kabul and became the first Amir of the Barakzai tribe. In 1863 Dost Muhammad died, and, after various wars and tribulations Abdur Rahman was chosen Amir with British help. The history of modern

AFGHANISTAN

Afghanistan dates thus from the time of Dost Muhammad.

Afghanistan is divided among five provinces—Kabul, Kandahar, Herat, Turkestan and Badakshan. The Amir, Abdur Rahman (1880-1901), effected a thorough reform of the administrative system. His army consisted of 90,000 troops and was furnished with the most modern equipment. He established a factory also for the manufacture of munitions of war. From Kabul to Peshwar by the Khyber Pass, a distance of 109 miles, there is a motor transport service. The revenue of the country is £900,000 towards which the India Government contributes a subsidy of £120,000. The India Government cannot interfere in the internal administration of Afghanistan but is pledged to protect Afghanistan from foreign aggression. There is a British Agent at Kabul and an Agent of the Amir at Peshwar. Afghanistan with Baluchistan has a

HISTORY OF THE MUSLIM WORLD

population of 63,80,500, of whom 63,80,000 are Mussalmans.

Kabul. From the 10th to the 13th century A. D. the city of Ghazni continued to occupy a position of great power and splendour. But afterwards it was devastated and plundered time and again. Kabul first came into prominence under the descendants of Timur. Babar drove them out from Kabul in 1504 ; in 1738 Nadir Shah occupied the city, after which it passed into the possession of Ahmad Shah Durrani. Since then, it has been regarded as the capital of Afghanistan.

Herat. This is one of the chief cities of Afghanistan. A famous mosque was built here in the 15th century. The history of Herat dates from the time of the Avesta, and its importance was unimpaired even in the time of the Sasanids.

Herat continued to be regarded as a place of

HERAT

importance under the Samanids, the Ghaznevids, and the Seljuks. But it was devastated by the Moghuls. In 1222, the son of Chingiz Kan occupied the city and gave its Muslim inhabitants to the edge of the sword. Till 1383, the city continued to be ruled by Kurdish chieftains under Moghul rule. Then it was destroyed by Timur. But after Timur's death, his successors established their capital in the city and effected considerable improvement in its condition. In 1507 Herat was captured by Saibani. Babar tried to recover possession of it but was unsuccessful. Up till now, it was the Sunni faith which had prevailed in Herat. But in 1510, Saibani was defeated by Shah Ismail who had founded the Sufi dynasty in Persia and had introduced the Shiah faith there. He now introduced the same faith in Herat also. Till 1863 Herat continued in Persian possession, but it was then occupied by Dost Muhammad.

HISTORY OF THE MUSLIM WORLD

Baluchistan. The people are mostly Mussalmans, the Hindus being extremely few in number. Most of these again are merchants and have come from outside. The Muslims belong to the Sunni sect.

The province of Kerman within Baluchistan was conquered by Mussalmans in the time of the Caliph Omar. In 664, in the reign of Muawiya, an expedition was led against Baluchistan, which proceeded as far as Sind. During the administration of Hajjaj, * Muhammad, son of Kasim, was despatched on a further expedition against Sind.

* Hajjaj-bin-Yusuf was born in 661 at a place called Taif and belonged to the Omayya family. When the Caliph, Abdul Malik, led an expedition against Mosail-bin-Zubair, the young Hajjaj followed in the Caliph's train. Afterwards the Caliph sent him to the Hedjaz with instruction to recover the country from the hands of Abdullah-bin-Zubair. After staying at Taif for some time, Hajjaj left for

AFRICA

Africa. It was in A. D. 641 that the Arabs invaded Egypt under the leadership of Amr

Mecca, and, from the summit of Abu Kobes, prepared to storm the city. After a time Mecca came into his possession. Abdallah-bin-Zabair was made a prisoner and died after seven months of captivity. As reward for his successful enterprise, Hajjaj was appointed governor of Medina, Yemen and Amama. In A. D. 694 the Caliph sent him for the suppression of a rebellion among the Kharijis. Hajjaj succeeded again ; but the people of Iraq began to show hostility towards him. However, they could not prevail against Hajjaj who crushed their rising completely. Khorasan and the whole of Eastern Arabia had fallen into his possession. Oman, which was formerly independent, now acknowledged subjection to him. In fact, Hajjaj was a faithful servant of the Omayya family, and was one of the chief means of extending their empire and establishing peace in the Muslim world. He died at the age of 52 years.

HISTORY OF THE MUSLIM WORLD

bin-al-A's and were the means of spreading the light of Islam in Africa. The Christian inhabitants of the country hated their Roman governors on account of their tyranny and religious intolerance. Hence they welcomed their Muslim conquerors with rejoicing. Amr imposed a light impost upon them, but left them free in the matter of religious worship. He never gave orders for the seizure of any church-building or the pillage of any monastery. The capital city of Alexandria had not yet been captured by the Mussalmans, but hundreds of people daily flocked to the standard of the new faith ; and the people of Egypt proceeded to give up Christianity just as quickly and suddenly as they had adopted it in the 4th century. They had adopted Christianity in the mistaken impression that Jesus would give them eternal happiness in this world ; and the inevitable reaction against this kind of belief had now come. The basic principles

AFRICA

of Islam were far more easily intelligible to the people than the subtle, doctrinal points of Christian dogma. No casuistry of Logic or Metaphysics was required to make people believe in the unity and omnipresence of the Deity while the subtle logic-chopping of Christian theologians was distasteful to the multitude. Besides, difference of opinion between the Christian priests of different sects had added a further cause of unrest and disquietude. Also, Christian teaching about the superior merit of asceticism and renunciation of the world had failed to attract the hearts of people. Again, under Muslim rule, the native Egyptians had every opportunity of entering the public service and amassing great wealth by such means. In the reign of Saladin particularly, the Christians of Egypt had an easy and delightful time : and under his descendants also, for nearly a century, the same desirable state of things continued.

HISTORY OF THE MUSLIM WORLD

Abyssinia. Christianity prevailed there for a very long time ; and it was only in the 16th century that Islam was introduced there. The Abyssinians shook off Muslim rule with the help of the Portuguese. But the Portuguese in their turn began to interfere in various ways with the freedom of the people. Thus dissensions broke out among the Christians of Abyssinia, and in the end the Portuguese were driven off in 1632.

Morocco. Islam was first propagated there in 789 A. D. while the people of Tunis adopted Islam as late as the 14th century. The Christian churches in all these territories continued intact even after Arab conquest ; and the Arab rulers gave the people perfect freedom in the matter of religious conviction and practice. Many of the Christians themselves disavowed the authority of the Pope and rendered free and faithful service to their Muslim governors. From

TRIPOLI

all this, it is clearly apparent that in Africa also Islam was never propagated with the help of the sword.

Islam has prevailed in Africa altogether for 1300 years ; and quite one-third of the area of this vast continent has now a Muslim population.

Islam was introduced in the desert regions of the Sahara in the 9th century ; and, in course of time, it spread from the Sahara to Sudan.

Islam was firmly established in the 18th century in Algeria. The universities of Fez and Tripoli* and the famous Al-Azhar university of Cairo are noted centres of Muslim civilization and culture.

* Tripoli was formerly a villayat of the Ottoman empire of Turkey. It was conquered by Italy in 1911-12 ; but the Sultan exercised control in religious matters. The population is one million.

HISTORY OF THE MUSLIM WORLD

In 1837, a new religious sect or society was founded by Sidi Muhammad-ibn-Al-Sanussi. The members of this brotherhood are rigid and literal observers of the injunctions of the Quran. They forbid visits to tombs and burial places ; they never smoke or drink coffee ; and they avoid all contact with Jews and Christians. They have established a fund for the welfare of Islam, and are always ready for sacrifice in the cause of religion. Their influence extends all over Northern Africa including the Sahara and Sudan ; and their *Khankas* are found in Arabia, Mesopotamia and the Malay islands. They have set up schools even in the midst of deserts for the spread of the Muslim faith ; and they purchase slaves at their own expense, and, after giving them instruction in the tenets of Islam, send them out as missionaries to foreign countries.

A certain number of Mussalmans are found

SOUTH AFRICA

in Ashanti, Lagos, the Eastern Coast and the Gold Coast ; and Islam has spread even among the inhabitants of Somali. In fact, Muslims are welcomed everywhere as the pioneers of civilization and social advancement, while non-Muslims are treated with contempt and dis-respect.

Islam has found lodgment in Cape Colony where it was first introduced from the Malay Islands in the 17th century A. D. There are more Mussalmans than Christians among the Negroes, while the coolies who go out from India to work in the diamond fields of South Africa have also helped in the spread of Islam. The influence of Islam is noticed also in the island of Madagascar where it was introduced in the 16th century.

There has been noticeable improvement in trade, material prosperity and education wherever Islam has been introduced.

HISTORY OF THE MUSLIM WORLD

Islam is prepared to extend the same hospitable welcome to all members of the faith, irrespective of race, caste or colour.

Christianity is unable or unwilling to do this. And hence, Islam has spread much faster than Christianity among Negroes and allied races.

The Negro Christian is unable to obtain the privileges of European civilization ; but the Negro Mussalman labours under no such disadvantage. He adopts Islamic manners and customs together with the Islamic faith and strives to be the equal of his co-religionists in point of civilization and enlightenment. Thus, it is by virtue of its great liberality and sense of brotherhood that Islam has been able to found such a world-empire upon earth. Forty seven percent of the total population of Africa profess the Muslim faith. Half the population speak Arabic, and among the Mussalmans most belong to the Sunni sect.

EGYPT

The population is mostly Muslim.

Egypt. Egypt was formerly a part of the Roman Empire. The Arabs conquered and occupied the country in 640 A. D. under the leadership of the famous general Amr. Alexandria fell after a siege of 14 months ; and since then Egypt has continued to be a part of the Muslim Empire. Within sixty years from the conquest of Egypt, the whole of Northern Africa including Tripoli, Carthage and Tangier was occupied by the Mussalmans. In 698, the forces of the Roman Empire were completely crushed in the battle of Utica ; and after this Africa, like Syria, became an integral part of the Muslim empire,

In 800, the Aghlab dynasty was founded in North Africa by Ibrahim-bin-Aghlab, a general of Harun-al-Rashid. Subsequently, in A. D. 909, the Fatimids rose upon the ruins of this dynasty. Obaidullah, founder of the Fatimid dynasty

HISTORY OF THE MUSLIM WORLD

claimed to be a descendant of the Caliph Ali and the lady Fatima. In course of time, the descendants of Obaidullah occupied the whole sea-coast of Northern Africa and invaded Egypt. In 972, the Caliph of the Fatimid Dynasty drove out the Abbasid governor of Egypt and set up his throne at Cairo ; and here his successors continued to rule for two centuries. Egypt, during their administration, stretched from Syria in the east to Tripoli in the west. At last, in 1176, Adid billah, the last Caliph of this dynasty, was dethroned by Saladin, and thereafter the Ayyub dynasty continued to rule till 1250. But their domination came to an end with the murder of Turan Shah. Next the Mamelukes rose to power in Egypt. The Bahrite Mamelukes as they were called belonged to the Turkish race and were so called because the barracks where they lived stood on the banks of the river Nile. The real founder of

EGYPT

the Mameluke dynasty was Zahiruddin Bibers. His predecessors had only just succeeded in maintaining their power against foreign aggression. Bibers, on the other hand, extended his authority in all directions, and may, without exaggeration, be styled as Saladin the Second. He had two objects in view : the first, to establish the supremacy of the Ilkhan dynasty of Persia ; the second, to defeat and subdue the army of the Crusaders.

In order to keep intact the ancient glory of Islam, he invited to Cairo the last Abbasid Caliph of Baghdad and acknowledged him as the chief spiritual head of Islam by investing him with the title of Al Mustansir. The Burji Mamelukes belonged to the Circassian race. They did not enjoy hereditary sovereignty and were rather of the status of local chieftains. Cyprus was occupied by the Burji Mamelukes whose power was at last overthrown by

HISTORY OF THE MUSLIM WORLD

Selim, the Ottoman emperor of Turkey. The last Abbasid Caliph of Cairo, Mutawakkil, was captured and brought to Constantinople by Selim. But upon the latter's death, Mutwakkil was permitted to return to Cairo which he did after parting with the right, dignity and status of the Caliphate in favour of the Turkish Sultan.

We have spoken of Selim's invasion of Egypt. The Sherif of Mecca and the people of Arabia in general also acknowledged his supremacy. Thereafter, for half a century, the Sultan's power was predominant in Yemen and the Hedjaz. But the Sherif defeated Murad Pasha, and for a time succeeded in making himself independent. Again, in 1630, Qasim, a chieftain of Yemen, drove out the Turks and established his power at a place called Sana. It was only in 1871 that the Turks conquered Sana and put an end to the dynasty founded by Qasim.

EGYPT

After 1798, Egypt was for three years under French occupation ; but, after the battle of Alexandria in 1801, the French were compelled to leave Egypt, and Turkish dominance was re-established there. In 1805, Muhammad Ali drove out the Turkish Governor and made himself supreme. In 1863, Ismail, son of Muhammad Ali, received the title of Khedive from Turkey. But Ismail's extravagance raised the national debt to the sum of eight crores ; and most of this debt was owing to foreign bankers. Foreigners began now to interfere in the internal administration of the country. In 1879, Tawfiq Pasha, grandson of Ismail, became Khedive. By this time, a national movement had begun in Egypt ; and Arabi Pasha, Minister of War under Tawfiq, rose in arms, nominally against the Khedive but really against the dominance of the British. Arabi, however, was defeated and sent as a prisoner

MOORISH DOMINANCE IN EUROPE

to the island of Ceylon. From this time onward British influence increased still further in Egypt, and Lord Cromer (then Sir Evelyn Baring) was appointed to control the destinies of the country. In 1892, Tawfiq was succeeded by his son, Abbas Pasha. Abbas was not in favour of closer connection with the British. He was in Turkey when the great war broke out : and the English took advantage of his absence to proclaim his deposition and to place his cousin, Husain Pasha, on the throne. From this time forth, all connection was cut off between Egypt and Turkey, and Egypt became practically an appanage of the British Empire. Under the leadership of Zaghlul Pasha, the Egyptians succeeded in recovering a portion of their independence.

Fustat. Formely, Alexandria was the capital of Egypt. The Caliph Omar instructed his general Amr to build a new capital near the

CAIRO

fort of Babylon and north of the ancient capital of Mesquish. This place is known as Fustat, and the mosque of Fustat still testifies to the glory of Amr. For 300 years, Fustat was regarded as the capital of the country ; but, in A. D. 969, the capital was shifted to Cairo. For a period of 225 years from this date, Egypt continued as an integral part of the empire of the Caliphate ; and, during all this time, the Muslim rulers of the country never interfered with the religious faith of the native Copts.

Cairo. Cairo is known by the name of Misral-Cahira, or, to the common people, simply as Misr. The area of the city is nearly seven miles. The citadel was built by Saladin in A. D. 1169, and just in front of it stands the famous mosque called Sultan Hasan. The Mosque of Al-Azhar was established in A. D. 1003. It is the seat of a famous University and the principal centre of learning and scholarship. The population is

HISTORY OF THE MUSLIM WORLD

nearly 200,000, of whom nearly 120,000 are Mussalmans.

Syria. Muslims generally call Syria by the name of "Sham." In the 15th century B. C., Syria used to be a sort of meeting-ground for the people of such different countries as Egypt and Babylon. The prosperity of Syria was mainly due to trade. The art of writing was first invented here. A part of Syria came under the influence of the prophet, David. We find in the Bible an account of the men of Canaan which was a province of Syria. Almost immediately after the invasion of Alexander the Great, many new cities came to be founded in Syria by the Greeks. Antioch was founded in B. C. 600.

Antioch was considered as one of the chief cities of Asia. It was once adorned with many beautiful edifices which testified to the glory and prosperity of the city. In A. D. 516 Syria was brought under subjection by Khasrau II, king of

SYRIA

Persia. Thereafter, from 622 to 628, it again passed into the possession of the Romans. In 636, it was brought under Muslim control. Muawiya, the first Omayyad Caliph, established his capital at Damascus. But afterwards, in A. D. 750, the capital was shifted to Baghdad by the Abbasid Caliphs.

Syria was very prosperous and flourishing under Muslim rule. But in 1258 A. D. the country was devastated and practically ruined by Moghul depredation. In 1516, the Ottoman Turks wrested it from the possession of the Egyptian Mamelukes. The inhabitants are mostly Mussalmans, of whom a small fraction belong to the Shiah sect. The Jews and Christians would make up one-fifth of the population. The Mussalmans form the major portion of the population.

Rm. In ancient times the Greeks called Asia Minor by the name of Anatolia. The

HISTORY OF THE MUSLIM WORLD

Romans gave it the name of Rum in imitation of the capital of the Byzantine Empire. The total population is 93,55000, of whom 70 lakhs are Mussalmans.

Palestine. The area is 6000 square miles. The population is according to the list given below :—

Mussalmans	600,000.
Jews	80,000.
Christians	48,000.
Others	5,000.

Iraq. In ancient literature Iraq was known as Babylonia. It was formally divided among two portions, Iraq-i-Arab and Iraq-i-Azam. The word 'Iraq' literally means 'low land' ; and the country, watered by the twin streams of the Tigris and the Euphrates, is extremely rich and fertile. It was the gate for entrance into Persia ; and the Arabs first found an opportunity for entering the country and destroying the power of

IRAQ

the Sasanids (in the battle of Nahawand) when a fierce conflict was raging between Iraq and Persia. The Arabs gave battle to the Persians on a wide front of 400 miles extending from Basra to Kufa. The Caliph, Omar, appointed separate governors for the two provinces of Basra and Kufa. Abu Musa, governor of Basra, tried to mediate between Muawiya and Ali, after the battle of Ctesiphon. In A. D. 694, Hajjaj, son of Yusuf, was acting as governor of Kufa.

He was appointed by the Caliph Abdul Malik as governor of the whole of Iraq, and he put down with great promptness and efficiency the risings that had taken place at Kufa and Basra. Arabic, at this time, was the state language of this country. The people of Iraq had no hand in the election or appointment of their governors, but it does not appear that they were any the less happy on that account.

HISTORY OF THE MUSLIM WORLD

Baghdad. Baghdad is one of the most famous cities in Asia. Formerly it was the capital of the Caliphs and was notable for its extensive commerce and its great material prosperity. The tomb of Zobeida, the favourite wife of Harun-al Rashid, can still be seen in the city and the vast mausoleum erected over her grave. Among the sumptuous edifices of Baghdad one may specially mention its mosques, caravansarais, the palaces of the Pashas and the Khana-i-K'aba. There were more than 100 mosques at Baghdad, among which the earliest, now extant, was built in 1235 by the Caliph Mustansir. Another mosque named the Khasiki is said to have been originally a Christian Church. There are about 30 caravansarais in the city.

The population of Baghdad is an extremely mixed one and consists of men of various races. The officers both civil and military are mostly descended from the Turkish families of Constanti-

BAGHDAD

nople, though they have taken up their permanent habitation here. The merchants are mostly of Arab and Persian birth while the lower classes are a mixture of Turks, Persians and men from India. The number of Christians and Jews is not quite negligible. The strangers within the city are mostly inhabitants of Kurdistan, Persia and the deserts of Arabia.

Under the Turks, Baghdad was governed by a pasha and a council of ministers. The foundation of the city was laid by Al-Mansur, the second Caliph of the Abbasid family. Afterwards the city was extended and beautified by Harun-al-Rashid, and it reached its highest point of glory and splendour through the efforts of Harun's minister, Ja'far, and the empress Zobeida.

Till the year 1258, the city continued to be the centre of art, culture and the graces. But then it was devastated by Halaku, grandson

HISTORY OF THE MUSLIM WORLD

of Chingiz Kan. According to the census of 1869, the population of the city was 150,000.

Basra. In the year 614 A. D., Basra was ravaged by the Persians. It was the first city in Syria conquered by the Arabs, and in A. D. 634 the people acknowledged the authority of the Caliphs and agreed to pay the Jizia. The city was strongly fortified by Saladin during the Crusades so that the Christians were unable to capture it. After its plunder by the Moghuls it was again rebuilt by Bibers, and, during the time of the Mamelukes, it was a sort of provincial capital under Damascus.

Damascus. It was the chief city of Syria and very famous from ancient times. The mosque of Abraham is situated here. Damascus was not regarded as a capital city during Roman times, and it was only under the Muslims that it flourished so greatly. The city was captured by the Arabs in 635 A. D. under the leadership of the

HEDJAZ

great general, Khalid ; but it was recaptured by Heracleus. Then, after the battle of Yarmuk, it was captured again by Abu-Obeida, and Yazid, son of Abu-Sufian, was appointed its governor. After Yazid's death, Muawiya made himself master of the whole of Syria ; and upon the death of the Caliph Ali, Muawiya established here the capital of the Caliphate. The famous mosque mentioned above, viz. the mosque of Abraham, was built by the Omayyad Caliphs. It was commenced in 682 and finished in ten years.

Hedjaz. The kingdom of Hedjaz and Nejd is under the rule of Abdul Aziz II. Ibn Saud who, on January 8, 1926, was proclaimed king in Mecca. On May 20, 1927, a treaty was signed at Jeddah between Great Britain and Ibn Saud, by which the former recognised the complete independence of the dominions of the latter. The administration of Hedjaz is controlled by the

HISTORY OF THE MUSLIM WORLD

King acting through an Agent-General resident in Mecca. There are six State-Departments, of which the Military Department is in charge of the King who is also the chief Imam.

Jerusalem. In the Bible this place is known as "Shalim." In ancient times Jerusalem was a part of the Roman empire. It was captured by the Persians in 614, and in 637 it came into the possession of the Arabs under Omar. The Arabs treated the native Christian population with great sympathy and kindness. But, under the Seljuk Turks, friction arose with the Christians; and this, in its turn, led to the war of the Crusades. In 1099, Jerusalem was recaptured by the Mussalmans, and for the next three hundred years it remained under the control of Egypt. There was a rebellion against Turkish rule in 1825, but in 1840 the dominion of the Turks was established again.

Jesus Christ spent his childhood in the city

JERUSALEM

of Nazareth. The Jews were at this time scattered over Judæa and various other countries. They observed the ordinances of the Old Testament, and the basis of their religion was monotheism. They proved utterly indifferent to the advent of the Messiah of Nazareth. Unfortunately we have not got any reliable biography of Jesus Christ or any reliable record of his times. His followers looked upon him as God in human shape, a doctrine which went clear against the tenets of Judaism. The result was that the people were divided among two parties. Christianity was first preached during the reign of Claudius, and many Jews were expelled from the city. The Christians were eager to realize their dream of a Universal Church. There used to break out fierce strife and dissension wherever the two parties dwelt side by side. It is said that 50,000 Jews were slain by the Romish Christians while

HISTORY OF THE MUSLIM WORLD

10,000 were slaughtered at Damascus. Leaving women and children aside, more than 1200 Jews were imprisoned and made captive by the Romans. Smith Williams tells us in his "History of the World" that the number of slaughtered Jews must have amounted to 40,000 at this time. The reader will consider and see whether Mussalmans ever adopted any similar means for the spread of their faith. Instances of such wholesale slaughter are rare in the history of Islam ; and yet, unfortunately, the false charge of using physical force for the spread of their faith is even now most unjustly imputed against the Mussalmans.

After the conquest of Palestine in 1917-18 by the British forces, the country remained under British military administration till July 1, 1920, when a civil administration was set up. On September 1, 1922, a new constitution was promulgated. It provided for the appointment of a High Commissioner and Commander

MESOPOTAMIA

in Chief and an Executive Council. There is a Muslim Supreme Council to control Muslim religious affairs. English, Arabic and Hebrew are the official languages of the country.

Mesopotamia. This is the tract of land enclosed between the Tigris and the Euphrates. The cities of Baghdad, Basra and Mosul are included within this territory. To the south of Baghdad is the memorable field of Karbala. Mesopotamia is the original home of the Hebrew race. Alexander established his capital here, but ultimately the country passed under Muslim control. The country was freed from the Turks during the Great War. It was recognised as an independent state, to be placed under a Mandatory Power, and the mandate was allotted to Great Britain. On December 14, 1927, a treaty was signed between Great Britain and Iraq, by which the former undertook to recognise the latter as an independent state. At present

HISTORY OF THE MUSLIM WORLD

the king of this country is Faisal, third son of Amir Husain of Hedjaz. The total population is 12 lakhs, of whom Shias number more than 7 lakhs. Trans Jordan is governed by a local Arab Administration under Amir Abdullah, elder brother of King Faisal of Iraq.

Turkey. Legend assigns to Oghuz, son of Kara Khan, the honour of being the father of the Ottoman Turks. Their first appearance in history dates from 1227. In that year a horde, driven from their Central Asian homes by the pressure of Moghul invasion under their chief Ertoghrul, camped at Jessin east of Erzerum. They appealed to Alauddin for help and were assigned the lands of Kara Dagb near Angora where they found good pasturage and winter quarters.

Turkey is divided in two portions, Turkey in Asia and Turkey in Europe. There are 32 lakhs of Mussalmans in the European half of Turkey. The country is divided among a

TURKEY

certain number of vilayets or districts, as for instance, Adrianople, Constantinople, Salonika and Scutari. Albania, Central Macedonia and Eastern Thrace are comprised among these provinces. In Eastern Thrace there is a large Christian population. European Turkey is separated from Asia by the Bosphorus and the Strait of Dardanelles. The countries bordering upon Turkey are Greece, Bulgaria, Montenegro, Servia and Bosnia. The total Muslim population of Asia Minor is 72 lakhs. Anatolia, Armenia, Kurdistan and Syria are included in Asiatic Turkey. The vilayets of Angora and Smyrna are comprised within Anatolia. The population of Turkey is over 89 lakhs, of whom 83 lakhs are Mussalmans, the rest being Christians and Jews.

Erzerum is included within Armenia. The total population of Armenia and Kurdistan is 25 lakhs, of whom the Christians number two and a half lakhs and Mussalmans sixteen lakhs. Beirut

HISTORY OF THE MUSLIM WORLD

is included in Syria. It was the early home of Christianity.

The present population of Syria is one million, of whom Jews number 150,000 and the rest are Mussalmans. The inhabitants are mostly Arabs by race, and the language spoken is Arabic. Large numbers of Christian pilgrims come every year in order to see the church of Jerusalem. In the mosque founded by Omar there are memorials of Abraham and the Prophet, Muhammad. The great mosque of the Omayyads is in Damascus, and there also is the tomb of Saladin. The population of Smyrna is 260,000, of Baghdad 160,000, of Damascus 150,000 and of Beirut 120,000.

In 1912, 4200 miles of Railway lines were open in Turkey, out of which 1200 miles were in European Turkey and 3000 miles in Turkey in Asia. The Hedjaz line is about 1000 miles in length. The principal places are all connected

TURKEY

by the telegraph and the telephone. The Turkish navy consists of 124 steam vessels and 951 pilot ships. The population of Constantinople is eleven lakhs. Some hint of the present condition of Turkey may be gathered from the following account given by General Townshend who had been a prisoner of Turkey during the last great war :—

“Kamal has been able to get together an army of 300,000 well-equipped soldiers without any help or sympathy from British politicians. They are hardy, capable of endurance, and very efficient. I found Angora to be a very well-organized city. It is the political and administrative centre of Asiatic Turkey. The police arrangements are excellent and the administration is divided among well-organized departments. And yet the people who conduct our political affairs from Whitehall evidently think that Kamal is the leader of a barbarian horde who act as executioners under his order.”

HISTORY OF THE MUSLIM WORLD

The Suez Canal is 99 miles long and 121 feet in width. The fleets of all nations have the right of free passage through the canal whether in times of peace or war. The administration of the canal is in the hands of a council of 32 persons, of whom 10 are Britishers. The Council was first instituted in 1888. In 1875 the British Government purchased from the Khedive the bulk of shares in the Suez Canal Company at a price of four million Turkish pounds.

Asiatic Russia is divided among three parts : (1) Siberia, (2) Central Russia, and (3) Caucasasia with Armenia.

Siberia. Islam was preached among the Tatars of Siberia in the 16th century. Muslim preachers went from Bokhara and Central Asia in order to spread the new faith in Siberia.

Russia. The total number of Muslims is 1,52,00,000, out of which 35 lakhs are in European Russia. Their ancestors first adopted

SIBERIA

Islam towards the latter part of the 13th century. Many Russians took Moghul women for wives at this time and adopted oriental customs and modes of living.

Bulgaria. In 921, the Caliph, Al-Muqtadir, sent a band of preachers for the purpose of preaching Islam in Bulgaria. As a result of their endeavours, the Bulgars on the banks of the Volga adopted Islam. In accordance with the terms of the treaty of Berlin, Bulgaria was declared an independent kingdom under the protection of Turkey. Many of the people had become Mussalmans during Muslim rule. The total strength of the population is 48 lakhs, of whom Christians form the larger bulk. Mussalmans number six lakhs.

Rumania. The total population is 73 lakhs, of whom Muslims number 44,000.

Bosnia and Harzegovina

The total strength of the population is

HISTORY OF THE MUSLIM WORLD

10,51,000 of whom six lakhs are Muslims. From the 6th century A. D., these provinces were under Roman rule. Afterwards, they passed under the domination of Hungary. Bosnia was part of the Turkish Empire from 1528 to 1878. In 1908, Francis Joseph, Emperor of Austria, annexed these provinces with the consent of Turkey.

France. Musa, the general sent by the Caliph Walid, crossed the Pyrenees and entered France after his conquest of Spain. He conquered and occupied the province of Languedoc in the south of France and afterwards proceeded in an easterly direction in order to enter Italy. But just at this time, he was suddenly called back by the Caliph of Damascus and his career of conquest came to an end. He and his lieutenant, Tarik, were both peremptorily summoned back to Damascus. In 731 the Mussalmans crossed the Pyrenees with a large army, occupied Orleans

SPAIN

and Bordeaux, and brought, under subjection the whole of Southern France as far as the Loire.

Spain. In 711, under the order of Musa, Governor of Africa, his general Tarik landed in Gibraltar, entered Andalusia, and totally defeated the army of the Spanish king, Roderic. Afterwards Tarik, with an army of 16000 men, successively captured Granada, Seville, and Toledo. Granada was at that time the capital of Spain. Then Musa himself came over from Africa and assumed command of the army in person. He took Saragossa and Barcelona and proceeded as far as the Pyrenees, and thus, in a short while, all Spain with the exception of Gallicia was annexed to the Arab Empire. But in 759, the Muslims suffered defeat at the hands of Pepin, son of Charles Martel, king of France. Spain was under Arab dominion for five centuries. The islands of the Mediterranean Sea, such as Sicily,

HISTORY OF THE MUSLIM WORLD

Candia, Rhodes, Cyprus, Sardinia and Corsica, also came under Arab control at this time.

Islam was introduced in Spain in A. D. 711. Thenceforward, till the end of the 15th century, Muslim Spain wrote a wonderful chapter in the history of the world. The influence of Islam spread from Spain to the other countries of Europe and laid the beginning of a new era in Science and Education. The teachings which Europe had once imbibed from the Art and Philosophy of Ancient Greece now began to be assimilated by the Mussalmans, and, in the matter of religious toleration specially, Muslim Spain began to give an object-lesson to Christian Europe. In Spain, hitherto, the Christians had used to commit fearful oppression upon the Jews ; and the same oppression was extended to whomsoever might refuse to adopt Christianity. These people, in order to escape from such cruelty, now welcomed the Mulims with open arms and even

SPAIN

many Christian families of high rank and social position soon came to adopt the new faith. But all this was done without the least hint of coercion. Christians were permitted to keep their own laws and have their own judges. Many new monasteries were founded, and no obstacles were put in the way of any body accepting the vows of asceticism. Christians were subject to the payment of a light impost. The rich had to pay 48 dirhems each, while the middle classes paid 24. This tax was only levied from those who did not fight as soldiers in battle ; and there were many exemptions such as in the case of women, children, beggars, slaves, the lame and the blind. The task of collecting the tax again was left with Christian officials so as to minimise the risk of oppression as much as possible. In these circumstances, it is idle to speak of Islam having spread with the help of the sword. On the other hand, the two commu-

HISTORY OF THE MUSLIM WORLD

nities lived on terms of such perfect friendship that there was no obstacle to intermarriage between them. Many Christians considered it a point of honour to adopt Arab names and imitate Arab manners and customs. The use of the Latin language had decayed to such an extent that even laws concerning the Christian faith were translated into Arabic.

Cordova. This was known by the name of Kortupa. It was conquered by the Romans in B.C. 152, while the Muslims occupied it in the eighth century A. D. Abdur Rahman I, of the Omayyad dynasty, was the first Caliph of Cordova. He had escaped somehow with life from the general slaughter of the Omayyads which had been ordered by Abul Abbas-as-Saffa of the Abbasid dynasty ; and having arrived in Spain, he founded the famous Caliphate of Cordova. He and his

SPAIN

descendants were entirely independent of the Abbasid Caliphs. The famous mosque at Cordova was built by Abdur Rahman, though it was extended and beautified by his successors. Not far from the mosque is the famous palace of Medinatuzzohra built by Abdur Rahman III. whose reign marked the zenith of Arab power and influence in Spain. He adopted the title of Caliph while his predecessors contented themselves with the titles of Amir and Sultan. He was the greatest of the line and kept the Christian kings of Spain in check and warded off the chief danger of invasion from Africa by powerful fleets.

In 1017 Cordova fell into the hands of the Abbasids ; and thence, in 1091, it passed into the hands of the Morabits and from them again into the hands of Muwahhids in 1148. Ultimately it was captured by the Christians. Thence began the decline of the city ; and among other changes

HISTORY OF THE MUSLIM WORLD

many mosques were converted into churches. The famous Averroes or Ibn Rashid was born in this city.

Granada. After Cordova, Granada continued for a long time to minister to the consolation of Muslim hearts. In trade and education as well as in the beauty of its palaces, mosques and its administrative system, Granada soon came to be a rival of Cordova. The city stood in the midst of the famous plain of the Vega, and part of it stood at the foot of the Sierra Nevada mountain range. The swift stream of the Douro flowed right through the heart of the city, and it was thus invested with every species of natural and artificial beauty. The architects of Granada were famous for their artistic skill ; and the palace of Al-Hambra standing in the plain of the Vega still constitutes a standing testimonial to the glory and prosperity of Muslim Spain. The palace was founded by Ibn-al-Ahmar after whom it

CRETE

was named. In 1492, the city was captured by Ferdinand and Isabella.

Crete. Crete acknowledged dependance upon the Turkish Sultan but never paid any tribute. The work of its protection and administration is now in the hands of a High Commission consisting of representatives of France, Italy, Russia and Great Britain. The Muslims first conquered the island from the Greeks in 673. The war which broke out between the Greeks and the Turks regarding possession of this island ended disastrously for the Greeks. But Turkey was not allowed to enjoy the fruits of her victory. The Great Powers intervened : and the administration of Crete passed into international hands. The Muslim inhabitants of Crete number 28,000.

Cyprus. This island was formerly under Roman control. In 649 an expedition was sent against this island by the Caliph, Muawiya, after which Islam began to spread here.

HISTORY OF THE MUSLIM WORLD

Bibers I, the real founder of the Mameluke empire, sent an expedition against the island, which was afterwards conquered by the Sultan, Selim the Second. In 1878 a treaty was concluded by which the Sultan's sovereignty over the island was acknowledged but its administration was given over to the English on condition that they would protect the rights of Turkey as against Russia. The Muslim population of the island is 56000.

England. In very ancient times, Great Britain and Ireland were not separate islands ; they were a part of the continent of Europe. The primitive inhabitants were savage tribes, ignorant of agriculture, who dwelt in mountain caverns. Ages rolled by, in the course of which there were vast changes in the land-surface of the continent and the islands assumed their present form.

In B. C. 55. Britain was invaded by Julius

ENGLAND

Cæsar. At that time, there were about forty separate tribes in the country—each with its own independent chieftain. The people were rude savages, who worshipped many gods and acknowledged the influence of stars upon the course of human destiny. Christianity was first introduced in Britain under Roman rule. In the 4th century A.D., during the reign of the Emperor Constantius, the Romans began to be harassed by repeated invasion of the Picts and Scots. The Scots used to sally out from Ireland, return with a large amount of booty, and then return to the attack again. Worried by their repeated invasions, the Britons implored assistance from the Teutonic Saxon tribes of Germany. The Saxons drove out the Picts and Scots and established their own dominance in the country.

Among the Saxon princes, special mention must be made of King Offa. He occupied the Sussex coast in A. D. 771 and afterwards ex-

HISTORY OF THE MUSLIM WORLD

tended his dominion over the region covered by modern Kent, Oxfordshire and the Thames valley. At this time, the influence of Islam was spreading all over Arabia and had made itself felt even in distant Britain. Offa acknowledged the superiority of the new faith and gave voluntary proof of his love for Islam by causing the name and teaching of the Holy Prophet to be engraved upon the coins of the country.

The true faith, which thus made its influence felt in Britain so far back as the 8th century, is not without votaries even in modern England. Nay, even in London which is rightly regarded as the centre of the civilized world, large number of men and women, often belonging to the highest families, are being daily converted into the Muslim religion. The number of Mussalmans in England would be 15,000 or more.* The

* But one must consider in this connection what was said by Lord Headly in a speech at Cairo.

ENGLAND

educated classes of English society are daily realizing the truth and beauty of Islam. Many are unable to understand the subtle sophistries of the Bible, while others hesitate to put faith in the new Bible compiled by the priestly classes. They know that the present Bible is very different from the original Bible written in Hebrew. Consequently the people are growing sceptical and now hesitate to accept the tenets of established Christianity. All are eager for the truth, and are unwilling, in this scientific age, to accept unquestioningly any teaching which does not stand the scrutiny of reason. But the fear of social persecution and uncertainty about future

According to him, there are hundreds of thousands of Mussalmans in England alone ; for even those who pass generally as Christians will be found to have cast aside the false and superstitious practices of their faith and to have unconsciously adopted the fundamental tenets of Islam.

HISTORY OF THE MUSLIM WORLD

livelihood prevent many from disavowing the Christian faith in public. The priests, perceiving the new tendencies of the age, revised the scriptures again, and the results of such a course can be easily anticipated. However, the march of truth is irresistible ; and our only prayer is 'Let God assist in spreading the Truth'.

The Islamic community of England has founded a mosque at Woking in the country of Surrey. The Imam of this mosque is Khwaja Kamaluddin, B.A. LL. B. of the Punjab. Attempts are being made to erect another. The Nizam of Hyderabad has made a princely contribution and designs are ready for erection.

There is an Islamic Association in England with branches established in the United kingdom and America. Representatives of the Association are to be found in Great Britain, at New York, Paris, Berlin, Zanzibar, Cape Town, Hong Kong, Australia, Java, Ceylon &c. The

ENGLAND

Association is in touch with every Islamic effort in the West. It has a Library, an Information Bureau and a Prayer Room in which prayers are led by Mr. Muhammad Marmaduke Pickthall.

Great Britain has more Muslim subjects than any other State and her policy should be one tending to promote an alliance with the world of Islam.

To quote from Dr. Sheldrake's *Minaret* of September 1928, "England may afford now to acknowledge Muhammadanism as something not to be merely combated and destroyed, but to be accepted by her and encouraged—accepted as a fact which for good or evil will exist in the world whether she will or no—encouraged because it has in it possibilities of good which she cannot replace by any creed or philosophy of her own."

"The many thousands who have become Muslim in the past ten years have done so through

HISTORY OF THE MUSLIM WORLD

individual effort and through a highly organised system of missionaries supported by millions of pounds and backed by the 'forces that be.' Holland, in the Dutch East Indies has a vast Muslim population under her rule which is increasing rapidly. China has an Islamic population of 62,000,000 which is represented on the National Flag. To go to the extreme point of Africa we find that Cape Town alone possesses over 50 mosques whilst Islamic colonies extend throughout Natal. Morocco to-day is not the Morocco of a decade ago. Turkey, Persia, Afghanistan are not 'Sick Men', neither is the kingdom of Hejaz. Egypt has passed the days of tutelage and has taken her place with European nations."

The *Minaret* concludes that "the twentieth century has produced a mentality which will no longer be satisfied with the shibboleths of the past. It demands the whys and wherefores,

AMERICA

and investigation can no longer be stifled at the will of an ignorant priest craft."

India spends thirty lakhs of rupees annually for the Christian priests employed in the service of the State in India. But England has never spent a single pice for erecting a place of worship for her Indian subjects in England. It may be mentioned also that there are temples, churches and mosques for men of different religious persuasions in the States of Bhopal and Hyderabad. But it is strange that there is no place of Muslim worship in the capital city of an empire which has the largest Muslim population in the world. The notice of the British Parliament ought to be attracted to this matter.

America. The total Muslim population of America is 2,04,000 of whom 11,000 are in N. America. There is an American Islamic Social Centre in New York which meets a long-felt want in social and religious inter-relationship.

HISTORY OF THE MUSLIM WORLD

The history of America begins from the 16th century A. D. No doubt Columbus discovered the continent on the 12th of October, 1492 but no recorded history of that period exists. The aboriginal inhabitants were rude and barbarous, and there was no system of education in the country.

India. The total population is 31, 40, 75000 of whom Muslims number 7 crores. Most of the Mussalmans belong to the Sunni persuasion. Shias are found only in the territories governed by the Shia Sultans of Bijapore and Golconda, the Rajas of Oudh and the Nawabs of Rampore and Murshidabad. Most of those Shia Mussalmans are Persians or Turks by descent. About 10% of the total Muslim population are of the Shia Sect.

In the various types of educational institutions existing in the country, there are 15,62,000 learners. Out of every thousand of the popula-

INDIA

tion, only 69 males and 4 females can read and write.

The Muslims of India fall generally among four classes : (1) those who came from foreign countries and settled in Sind and the Punjab ; (2) the descendants of the settlers ; (3) those who settled on the west coast for purposes of trade ; (4) native Indians who were converted into the Muslim faith.

Arabs invaded India fifteen years after the death of the Holy Prophet. Next, in 711, Muhammad-bin-Kasim invaded and conquered Sind on behalf of the Omayyad Caliphs of Damascus. Since then and down to the 18th century, India had been repeatedly invaded by various Mussalman conquerors from the North West. Both Timur and Sultan Mahmud of Ghazni helped towards the spread of the Muslim faith in India.

One incontestable proof of the fact that Islam

HISTORY OF THE MUSLIM WORLD

was never propagated with the help of the sword will appear from this that, in cities like Delhi and Agra, which were the centre and headquarters of Muslim political power, the proportion of the Muslim population does not exceed $1/10$ th and $1/4$ th respectively. In Southern India, the Arabs settled for purposes of trade as early as the 8th century ; and, but for the advent of the Portuguese, the whole coast-line would have been colonized by Muslim settlers.

There are various sources from which the Muslim population of India originated. Many Mussalmans from foreign parts came to India in order to adopt and follow a military career here. Besides, in the train of the various conquerors of India—Arab, Turk, Moghul and Pathan—there came large numbers of poets, theological scholars and adventurers of all types. Also, large crowds of Mussalmans came to India for trade in pearls, spices, and jewellery, and in quest of service.

FURTHER INDIA

It is trade which was the cause of Muslim settlement in Guzerat and the Deccan. Arab and Persian merchants helped in the spread of Islam in the Laccadive and Maldivé islands, and at present the population of these islands is wholly Muslim.

Further India. In the countries of Further India, i. e. in Burmah, Siam and Anam, the bulk of the population is Chinese ; but the Muslim population is not insignificant. The total Muslim population in these lands is 1100,000.

Ceylon. The total population is 45 lakhs, of whom Muslims number $2\frac{1}{2}$ lakhs. Most of them are Moors. The Arabs came here in very ancient times for trade in pearls. There was inter-marriage between the settlers and the local inhabitants and the Moors are the descendants of these mixed marriages. It is said that Adam came to this island after his expulsion from Paradise ; and hence the highest mountain of the island is called

HISTORY OF THE MUSLIM WORLD

Adam's peak. Adam's foot-print is said to be still discernible upon the summit of this peak, and the place is considered holy by Christians, Muslims as well as Buddhists. The Portugese began to extend their influence here in the 16th century. In 1658, the Portugese were supplanted by the Dutch, while, in 1796, the island passed into the possession of the British.

The Deccan. In 1295, Alauddin Khilji sent a military expedition against Devagiri or Maharashtra, and compelled Raja Ram Chandra to send tribute to Delhi. In 1347, the Mussalman governors of the Deccan rose in rebellion ; and one of them, Hasan Khan Alauddin, assumed the title of Bahman Shah and founded the so-called Bahmani dynasty. Gradually his descendants declined in power and influence ; and various independent kingdoms such as Bijapore, Bidar, Golconda, Ahmadnagar and Berar rose out of the ruins of Bahmani power. These regions

HYDERABAD

used to be administered by men of the Adilshahi, Nizamshahi, Kutbshahi, Imadshahi and Baridshahi dynasties. In course of time Berar became included in Ahmadnagar and Bidar within Bijapore. In the time of the Emperor Akbar, Berar became a part of the Moghul empire ; in 1633, Ahmadnagar was subdued by the Emperor Shah Jahan ; while the two remaining kingdoms of Bijapore and Golconda were conquered by Awrangzib in 1687. In the early years of the 19th century, the eastern and western districts of the Deccan gradually came under British dominion while, in 1906, Berar was ceded to the English by the Nizam of Hyderabad. The Nizam still rules over the larger part of the Deccan.

Hyderabad. It is the capital of the Nizam's dominions in the Deccan. The city was founded in 1590 by Muhammad Kuli Shah, 5th monarch of the Kutbshahi dynasty of Golconda.

HISTORY OF THE MUSLIM WORLD

This dynasty became extinct in 1687, and Hyderabad came to be considered as one of the principal cities of the Moghul empire. In 1724, Asafjah Nizamul Mulk proved victorious in the Deccan and freed himself from the dependence of Delhi.

Bhopal. Hyderabad is the most considerable of the Muslim dominions in India. Next after that comes the State of Bhopal in Central India. This kingdom was founded by an Afghan soldier named Dost Muhammad who was an officer under Awrangzib. When insurrections broke out after Awrangzib's death, Dost Muhammad profited by his opportunity, assumed the title of Nawab and proclaimed his independence. In 1778, during the reign of Hyat Muhammad, grand-son of Dost Muhammad, friendly relations were established between the British and the State of Bhopal ; and those relations still continue to exist.

BHOPAL

Hyat Muhammad Khan was succeeded by his cousin Wazir Muhammad Khan who again was succeeded by his son, Nazr Muhammad Khan. The latter left a daughter, Sekandur Begum, who ruled Bhopal until her death in 1868.

During the Sepoy Mutiny of 1857 this lady distinguished herself by her unflinching fidelity to the British Government and received various honours for her services. She performed the pilgrimage to Mecca, leaving her daughter Shah Jahan Begum in charge of the affairs of the State under the protection of the British Government. She too was a woman of great administrative ability like her mother. She died in 1890 and was succeeded by her daughter and only child, Sultan Jan Begum, who personally directed the administration of her State assisted by her eldest son Nawab Muhammad Nasrullah Khan. Nawab Hamid Ullah Khan became the ruler

HISTORY OF THE MUSLIM WORLD

of Bhopal in 1926 on the death of his eldest brother, Muhammad Nasrullah Khan.

Bhopal is a feudatory State in Central India. Of the total population of 665961,83988 are Mussalmans.

Bihar. The name of this province has been derived from the great number of *viharas* or Buddhist monasteries which once abounded in this tract. Bihar constituted the ancient kingdom of Magadha, and its chief town Patna is the ancient Pataliputra, once capital of India. The Muslim conquest of Bihar dates from 1197 A. D. The capital, from the 13th century to the time of Akbar, was at Bihar, but then it was transferred to Patna. The Muslims form 18% of the total population.

Delhi. From 1053 onwards Delhi had been the capital of the Empire of India. From Prithwiraja it was conquered by Kutbuddin Aibek who founded the Slave dynasty and built

BENGAL

the famous Kutub Minar which is 258 feet in height. Akbar preferred Agra for his capital, but Shah Jahan transferred it again to Delhi where he founded the modern city of Shajahanabad. Among the noble edifices of Delhi may be mentioned the name of the Juma Masjid, the Mati Masjid, the Dewani Aam and the Dewan-i-Khas. With the death of Bahadur Shah in 1712, the real power and glory of the Moghul empire disappeared. Great damage was caused to Delhi by Nadir Shah in 1739 and Ahmad Shah Durrani in 1748. In 1803, the English captured the city, and the nominal sovereignty of the Moghuls came finally to an end in 1858. The last phantom emperor, Bahadur Shah II., died in Rangoon in 1862.

Bengal. At the time of the Muslim conquest, the greater part of Bengal was ruled by a Hindu dynasty of the Sen family with its capital at Nadia, while Bihar was under a Buddhist

HISTORY OF THE MUSLIM WORLD

dynasty of the Pal family, who had been driven from Bengal by the Sens. The Muslim conquest of Bengal was almost contemporary with the campaigns in India during the time of Muizz-al Din Muhammad Ghorī. About 1197, one of his generals, Muhammad Bakhtiar Khilji, conquered Bihar and two years later advanced into Bengal with a small body of horse. The last Sen king, named Lakshman Sen, fled ignominiously from his capital and thenceforth all Hindu resistance seems to have ceased.

The English obtained the Diwani of the province in 1765. At that time, Bengal included both Bihar and Orissa. In 1854, a Lieutenant-Governor was appointed for the province which till then had been under the direct administration of the Governor-General. In 1875, the eastern portion of Bengal was constituted into the province of Assam.

Between 1202 and 1339, there were 25

BENGAL

Mussalman governors of Bengal, holding authority from the emperors of Delhi. Their capital was at Gaur. Then the central authority of Delhi began to decline ; and, between 1339 and 1537, we find 24 other governors ruling as *de facto* sovereigns with their capital at Gaur or Pandua. In 1537, Humayun conquered Bengal but was beaten back in his turn by Sher Shah. In 1576, Bengal was finally annexed to the Moghul Empire ; and in the two subsequent centuries thirty successive governors were employed from Delhi and held sway over the province.

Under Akbar, Raja Man Sing had his capital at Rajmahal, not far off from Gaur. Thence the capital was transferred to Dacca for facility of fighting against the Portugese and Aracanese pirates ; but in 1704, Murshid Kuli Khan transferred again the capital to Murshidabad in West Bengal. After the battle of Plassey in

HISTORY OF THE MUSLIM WORLD

1757 the Nawabs of Bengal acknowledged subjection under the English.

In 1699 Bengal was constituted a separate Presidency. In 1854 the government of Bengal was entrusted to a Lieutenant-Governor, the offices of Governor-General of India and Governor of Bengal having previously been united in one person. In 1874 the Bengal Presidency was reduced to Bengal proper, and Bihar and Orissa (Agra being eliminated). In 1905 a portion of Bengal proper together with Assam went to form a new province, Eastern Bengal and Assam. In 1912 a new Presidency of Bengal re-uniting all the Bengali speaking districts was established, and the province was raised from the status of a Lieutenant-Governor's to that of a Governor's province.

Of the inhabitants of the Presidency 25,486,124 or 53.55 percent are Mussalmans and 20,809,148 Hindus. These two major religions

PANDUA

embrace all but 2·73 per cent of the population. Christians, Buddhists and Animists combined, number 1,273,873.

Bengali is spoken by 92 percent of the population, and Hindi and Urdu by 3·8 percent. Bengal in its present form covers 82,277 sq. miles, of which 76,843 sq. miles are British territory.

Pandua. Bengal's capital from 1339 to 1446 was Pandua or Firozabad. It was one of three cities in the Malda district which became the capital in succession.

Most of the ancient monuments are older than those of Gaur. The Sona Musjid of Old Malda, built in 1566, belongs to the last days of the independent Sultans of Bengal. Thus Old Malda retained its importance for a century and a half after Gaur became the capital.

Further north is the tomb of the celebrated

HISTORY OF THE MUSLIM WORLD

Musulman saint Nur Qutb Alam, a contemporary of Raja Ganesh and his son Jadu or Jalaluddin Muhammad Shah. Raja Ganesh made himself independent in Bengal by murdering three Musulman kings of the dynasty founded by Shamsuddin Iliyas Shah in 1339. Ganesh's son embraced the Mussalman faith.

Still further north there is the Golden Musjid of Pandua, only the walls and arches standing. A little more to the northward lies the chief work of Musulman architecture in Bengal—the Eklakhi tomb—a square building surmounted by a massive dome.

Two miles away is the gigantic Adina Musjid, perhaps India's largest. The pulpit is wonderful, and the chaste carving of delicate filigree work on it is unsurpassed. It was begun by Sultan Sikandar Shah in 1369 and completed by his son Ghiyasuddin Azam Shah.

Prior to the partition of Bengal (1912), the

PANDUA

total Muslim population of the province was two crores and a half, thus constituting $\frac{2}{5}$ ths of the entire Muslim population of India. Among the people of Bengal, the Mussalmans form 53%. The proportion is 56% in East Bengal and Assam, 10% in West Bengal and 75% in North Bengal. The Saiyads number 206,568, the Pathans 428,740, while those of Moghul descent number a little over 18,000.

The influence of Islam seems to be strongest in Bengal. It was Bakhtiar Khilji who conquered Bengal and Bihar in 1203 A. D. and thus laid the foundation for the spread of the new faith. Murshid Kuli Khan, himself the son of a Brahmin, was appointed governor of Bengal by Awrangzib and largely helped in the spread of Islam. In Chittagong, the ancestors of Asad Ali Khan gave up their ancient Hindu faith and came under the banner of Islam. Besides, the rapid spread of Islam was effected

HISTORY OF THE MUSLIM WORLD

by the influence of such great souls as Hajrat Baha-ul-Huq, Baba Fariduddin, Khwaja Muinuddin Chisti, Sheikh Jalaluddin, Abu Ali Kalandar &c, The religion of the Prophet being simple and easily intelligible was eagerly welcomed by the poor common people of the country.

Dacca. Dacca first came into prominence in 1608, when the capital was transferred to this city from Rajmahal in order to put an end to the depredations of the *Mugh* pirates of Aracan. The population of the district is nearly 30 lakhs of whom $\frac{3}{5}$ ths are Mussalmans. Vikrampore and Sonargaon are two ancient and notable places in this region. In Vikrampore, there had long been a Hindu royal family of distinction while Sonargaon was the chief seat of certain Muslim governors for nearly three centuries from the time of Alauddin.

Mir Jumla and Shayesta Khan were two

THE MALAYA ARCHIPELEGO

among the most notable Muslim governors of Bengal. Mir Jumla made a vain attempt to conquer Assam, while Shayesta Khan was famous for his attempts at architectural improvement. Even after the transfer of the capital to Murshidabad, Dacca continued, till 1835, to be the seat of a Naib or Deputy-Governor. Among the modern notabilities of Dacca should be mentioned Sir Abdul Ghani who amassed considerable wealth and acquired honour for himself by trade and was invested with the title of Nawab. The present filtered-water supply of Dacca is owing to his munificence, while his son, Nawab Ahsanullah, gave its lighting system to the city. The latter's son, Nawab Sir Salimullah, was in his time the leader of the Muslim community of East Bengal,

The Malaya Archipelego. The Mussalmans of these Islands belong mostly to the Shafei sect. The Arabs came to the East for purposes of

HISTORY OF THE MUSLIM WORLD

trade in the 8th century, and gradually married and settled down in these islands. Before the advent of the Portugese in the 15th century, the Arabs had free and unrestricted trade with the whole of the East, and the faith of Islam was preached from Arabia to Sumatra.

The total population of these islands is 24 lakhs, out of whom 11 lacs are Mussalmans.

Sumatra. The famous Arab traveller, Ibn Batuta, found Sumatra a very flourishing country. In the middle of the 13th century, the king who was then ruling in this country was converted into Islam. In the 14th century, we come across a Muslim king of this island whose name was Caliph Tahir bin Malik Saleh.

Java. It is the chief island of the Malaya Archipelego. Formerly it was sunk under the sea but it was raised to a height of 4000 ft. by a volcanic eruption. The Hindus arrived here from the Malaya islands for purposes of trade.

JAVA

and afterwards settled permanently in the island. In 1294, the kingdom of Majpahit became specially notable. This kingdom lasted as late as the early part of the 16th century. Hinduism is still the prevalent religion in the island of Bali (south of Java) while, in Java itself, Hinduism and Buddhism exist side by side.

It is said that the sons of King Majpahit married Muslim ladies. In Java, the Mussalmans generally are of three classes. (1) Muslims who came from the West and settled in the island ; (2) Chinamen who have colonized in the islands ; (3) local inhabitants who have adopted Islam.

The influence of Islam is now very considerable in the island. In 1882, the number of madrasahs was 10,912 in which there was a total student population of 1,64,000. In 1885 (i. e. in the course of three years) the number of madrasahs had increased to 16760, while the students numbered 2,50,000.

HISTORY OF THE MUSLIM WORLD

Causes of the Rapid Spread of Islam. Let us now consider the chief causes which have led to the rapid and universal spread of Islam.

(1) Islam is simple and intelligible. There is no question of dualism in the faith. Allah alone is its one object of worship : and hence it easily appeals to the hearts of people.

(2) It is entirely based upon reason and ready to acknowledge whatever is rational in other systems of faith and belief. There is nothing subtle or intricate in the philosophy of Islam, and hence its universal appeal to mankind.

The chief secret of Islam's phenomenal spread in the world is its recognition of the Creator's infinite power and glory. It believes that, amidst the disorder and apparent confusion of the world, a secret purpose is hid, and that man has been created to fulfil this purpose. The Muslim commits himself entirely to the Eternal Will of the Deity. It is this training which helps him to be

CAUSES OF THE RAPID SPREAD OF ISLAM

fearless of death and to seek to fulfil God's purposes everywhere. It is this training which also helps him to upbuild his character, and to be patient in the midst of much suffering. There are some who believe that the spread of Islam is intimately associated with the spread of political power. This is far from the truth. On the other hand, it is the decline of political power and material prosperity which has given Islam its real opportunity for growth and development. Thus we find that the Muslims have been specially active in propagating their faith under British administration ; in fact the Muslims of India and the Malaya islands have been more efficient in this respect than the Muslims of Imperial Turkey. From this it will clearly appear that Islam grows and spreads by its inherent superiority, and its influence does not depend upon any supremacy of political power.

(3) There is a high standard of equality in

HISTORY OF THE MUSLIM WORLD

Islam. People of various religious persuasions have long lived in peace and comfort under Muslim administration ; and there is no kingdom in Europe which can boast of a record that is equally clear. The Quran has strictly forbidden the use of force in the spread of Islam. It says : 'Let there be no compulsion in religion, ; and again, 'Do not force any body to adopt Islam : except through the Grace of the Almighty none can believe.' The best proof of the equality preached by Islam is that, for hundreds of years, various Christian sects have lived peacefully in Islamic countries.

Classification of Muslims. The Mussalmans of Central Asia, Northern India and Turkey belong to the Hanafi sect ; those of Southern India, Southern Egypt and the Malay islands belong to the Shafei sect ; while those of Northern Egypt and Northern Africa generally are of the Maliki persuasion. The Mussalmans

MUSLIM POPULATION

of Eastern Arabia are Hanbalis. Shias are found everywhere in Persia and in places in India. The Wahhabis are so called from the name of their founder, Muhammad ibn Abdul Wahhab. They belong to the Hanbali sect.

Muslim Population. It is difficult to give a correct estimate of the present population of the world. We have no accurate census reports from many countries, and there are other countries where no census has ever been taken. Some are of opinion that Muslims constitute $\frac{1}{4}$ th of the total population of the world ; while in some books, the total Muslim population of the world has been given as 40 crores. When an appeal for help was made to Indian Mussalmans after the last great war, the latter account was taken as correct. The 'Encyclopaedia of Islam' gives us an account of the Muslim population of some countries of the world, but

HISTORY OF THE MUSLIM WORLD

not of all. The account given in the Statesman's Year Book, is also not enough to go upon. Christian historians have variously estimated the total strength of the Muslim population of the world, some at 25 crores, some at 23 crores, and some at even less. But according to the Muhammadan Survey Committee, these reports are not accurate. The account given in *Annuaire Du Monde Musulman* is more accurate, but complete information is not available even there. Our figures have been taken from the account given by Rev. Wherry and others in their book named 'The Muhammadan World of To-day' and so they are not likely to err on the side of exaggeration. Any way our object is not to give a precise account of the respective numerical strength of the different religious communities of the world, but to present a faithful picture of the way in which Islam has spread in every quarter

MUSLIM POPULATION

of the globe. Our conclusion is that the followers of no other religion are so widely diffused over the earth as are the votaries of Islam. No other race, no other religion, has caused such a tide of thought and emotion to flow over the world as Islam has done. And the root-cause of all this progress is the culture and civilization of Islam. History bears eloquent testimony to this fact ; and of no other ancient community do we get such connected and authentic history as we do of the Muslims. The history of India begins only from the time of the Mussalman invasion. Egypt, Assyria, China and Babylon are no doubt very ancient lands ; but their ancient history was never compiled in any proper or suitable form. All that we can gather from them is that the history of the Arabs is closely interwoven with the history of the ancient Israelites. The religion of the ancient Israelites was only the primitive

HISTORY OF THE MUSLIM WORLD

form of Islam : and this religion prevailed in the world long before the preaching of Buddhism, Jainism or Zoroastrianism. Unfortunately, the history of Islam has seldom been properly presented before the world in spite of its authenticity and ancient date. But if truth is the measure of permanence, then surely Islam will recover its lost glory and the world will become familiar with its history.

We learn from current history that, in very ancient times, the ancestors of the Iranis, Turanis and Hindus sallied out from Central Asia and spread all over the world. But the men of the Jurham and Ismaelite tribes had colonized in Central Asia long before that time. They were concentrated in Arabia and Abyssinia from the date of the world's creation. And so here also it is evident that world-history originated from Arabia and Abyssinia and not from Iran or Hindustan.

CHAPTER IV

A brief account of the nations mentioned in the History of the Muslim World

The Arabs :—The Arabs are divided into two groups—(1) Banu Ismail including the Quraish, and (2) Banu Kahtan. Ismail was the ancestor of the Northern Arabians while Kahtan was considered the ancestor of all Southern Arabians including the Yemenites. There has always been a feeling of opposition between the Northern and the Southern tribes ; and this antagonism subsisted also between the Medinites who were of Yemenite origin and the Meccans who belonged to the Nizarite tribes.

The Prophet Muhammad was descended from Ismail through Adnan. The period between Ismail and Adnan is estimated to cover forty generations extending over a space of 2500 years. The historians trace the Prophet's descent in the following line :—

HISTORY OF THE MUSLIM WORLD

(1)	Adnan	B. C.	122
(2)	Maad	„	89
(3)	Nizar	„	56
(4)	Muzar	„	23
(5)	Il-yas	A. D.	10
(6)	Mudrikah	„	43
(7)	Khuzaimah	„	76
(8)	Kinanah	„	109
(9)	An-Nazr	„	142
(10)	Malik	„	175
(11)	Fihir or Quraish	„	208
(12)	Ghalib	„	241
(13)	Luwaiy	„	274
(14)	Kaab	„	307
(15)	Murrah	„	340
(16)	Kilab	„	373
(17)	Qusaiy	„	406
(18)	Abd Manaf	„	439
(19)	Hashim	„	472
(20)	Abdul Muttalib	„	505

THE ARABS

(21) Abdullah A. D. 538

(22) Muhammad „ 570

The pedigree of the Prophet beyond Adnan is uncertain. Some prominent names are mentioned below with probable dates against them :—

Ibrahim (Abraham)—son of Tarokh (Azar)
2017 B. C., 22nd. in descent from Adam.

Ismail (Ishmael) (son of Ibrahim).

Ishaq (Isaac) (Do Do) 1917 B. C.

Yeaqub (Jacob or Israel) (son of Ishaq) *

1857 B. C.

Yusuf (Joseph) (son of Yeaqub)

(a) Musa (Moses) 1592 B. C., 28th in
descent from Adam.

* The descendants of Israil are known as the
Jews.

(a) The Law of Moses is known as *Tawrat* or
the Pentateuch (which name is applied to the first
five books of the old Testament).

HISTORY OF THE MUSLIM WORLD

(b) Dawud (David)	895	„
Sulaiman (Solomon)	855	„
Isa (Jesus)	1 A. D.	

The Hebrews (Israelites). They were the descendants of the ancient Canaanites and of the patriarch,

(b) *Zabur* or the Book of Psalms was revealed to Dawud.

Nuh or Noah (father of Shem) was tenth in descent from Adam (father of Shis). His birth is assigned to B. C. 2948.

Adam erected the sacred house of the Kabah which was destroyed at the Deluge. It was rebuilt by Ibrahim with the assistance of his son Ismail. On the death of Ismail it fell into the possession of the Banu Jurham and then to Banu Khuzaah. Being constantly exposed to torrents it was re-built by Qusaiy who put a top to it. His successors were the Quraish. Soon after they came into possession the Kabah was destroyed by fire, and they rebuilt it of wood and of a smaller size. During the time of

THE HEBREWS

Abraham. In B. C. 2000, they migrated from Canaan to Mesopotamia and proceeded thence to Egypt. After the conquest of Jerusalem by the Romans in A. D. 70, the Hebrews (thenceforth

Abdul Muttalib the Kabah was considered too low and was demolished and rebuilt.

Names as given in the Traditions and as they appear in the Old Testament :—

<i>Traditions</i>	<i>Old Testament</i>	<i>Traditions</i>	<i>Old Testament</i>
Habil	Abel	Talut	Saul
Qabil	Cain	Jalut	Goliath
Idris	Enoch	Yunas	Jonah
Lut	Lot	Al-Yasa	Elisha
Ayyub	Job	Hawwa	Eve
Harun	Aaron	Hajar	Hagar
Qarun	Korah	Yusha	Joshua
Firaun	Pharaoh	Armiya	Jeremiah
Daniyal	Daniel	Shaya	Isaiah
		Hizquil	Ezekeil

HISTORY OF THE MUSLIM WORLD

known by the name of Jews) became scattered over the face of the whole earth. They worshipped the one true God by the name of Jehova whom they regarded as the Creator of Nature and all Humanity. During their wandering in the wilderness, about the year 1426 B. C., the prophet Moses received the command of God at Mt. Sinai and began to preach the true faith among the people. But afterwards the corruption of idolatry was introduced among them, and the prophet David came for the reformation of the faith. David flourished from 1056 to 1015 B. C., and his dominion extended from the Red Sea to the Euphrates. David's son Solomon reigned from 1015 to 975 B. C. and built the famous temple of Jerusalem. The Jews became very powerful under his administration.

The Phœnicians. The place of the Phœnicians was very high in the ancient world ; they were far advanced in Art, Science and Commerce,

THE PHŒNICIANS

when the other nations of the world were still sunk in ignorance. Tyre and Sidon, the chief cities of Phœnicia, are names famous in history. Tyre had come under the subjection of the Hebrew prophets, David and Solomon.

In the 15th century B. C, the Phœnicians colonized Canaan. In the 6th century B. C. they were subdued by Nebuchadnezzar, king of Babylon ; and in the next century, their country was annexed to Persia.

The city of Carthage on the north coast of Africa was one of the chief colonies of the Phœnicians. They had commercial intercourse with both Arabia and Egypt. The modern European Alphabet is largely based upon that of the Phœnicians, and there is considerable similarity between the English letters (a e, z, h, j, k, l, n and t) and their Phœnician equivalents.

Unfortunately, pillage, piracy and slavery prevailed among this ancient tribe.

HISTORY OF THE MUSLIM WORLD

The Babylonians The Babylonians are the descendants of Shem. They were recognized as one of the earliest civilized nations of the globe. They lived originally on the banks of the Euphrates, and Babylon was their capital. According to Harmsworth they had migrated from Arabia to the valley of the Euphrates in B. C. 380.

The Assyrians. The Assyrians too were the descendants of Shem. They established a great empire in North Mesopotamia. Nineveh was their capital. They conquered Egypt about B. C. 710. But a century afterwards, they lost their independence and became a part of the Median Empire.

The Canaanites. These too were descendants of Shem. In ancient times they dwelt in Palestine and the coast of Mauretania. They were widely known for the religious bent of their mind.

THE CARTHAGINIANS

The Carthaginians. Carthage was founded by the Phoenicians in the 9th century B. C. The Romans destroyed it in B. C. 146. Among the cities on the Mediterranean sea-coast, Carthage was the equal of Rome in wealth and splendour. The people were the descendants of Shem (Sam) and were very active in the pursuit of commerce. Their greatest general was Hannibal.

The Greeks and Romans. We get the history of Greece from the 11th century B. C. Before this, there is no recorded history of Greece and we have only legends about the siege of Troy. From Homer we can get glimpses of the social and religious condition of ancient Greece. We learn for instance that, in ancient Greece, kings ruled in consultation with their Assembly of Nobles. Ancient Greece passed under the name of Hellas and comprised a number of states. The Greeks colonized and settled in Italy, Sicily and Asia Minor. Athens was in a special

HISTORY OF THE MUSLIM WORLD

manner the centre and chief seat of Greek culture.

In the 4th and 5th centuries B. C. there was considerable culture of Art, Philosophy and Science in Greece. Among the Philosophers, special mention must be made of Socrates (469-399 B. C.), Plato (429-348 B. C.) and Aristotle (384-322 B. C.)

There was war between Persia and Greece in the fifth century B. C. Darius, king of Persia, was completely defeated by the Greeks in the battle of Marathon in B. C. 490. After this, in B. C. 480, Xerxes, son of Darius, sent another large expedition against the Greeks ; but the Persian forces sustained heavy losses in the battle of Thermopylae and were afterwards completely routed in the great sea-fight of Salamis. Subsequently there was internecine strife in Greece—one party adopting the cause of Athens and the other the cause of

THE GREEKS AND ROMANS

Sparta. The result was the Peloponessian war and the gradual decline of Greek power. Sparta having laid siege to Athens with the help of Persia, the Athenians were compelled to surrender in B. C. 405. Afterwards within 60 years the whole of Greece came under the subjection of Macedon.

Philip, king of Macedon, ascended the throne in B. C. 359, and his son, Alexander, became king in B. C. 338. It was under Alexander (surnamed the Great) that a Greek army crossed Western Asia and succeeded in reaching the border of India. By B. C. 334 the whole sea-coast of Asia Minor had come under his control. Then he started for Syria and entered Persia. Next he reached Egypt and founded the city of Alexandria. Arriving in Mesopotamia, Alexander confronted the vast Persian army on the field of Arbela and defeated them completely in battle (B. C. 331). The

HISTORY OF THE MUSLIM WORLD

cities of Susa, Babylon, Persepolis fell one by one into his hands. Next, passing through Afghanistan, Alexander reached India, and on his return from there died suddenly from disease (323 B. C.). After Alexander's death, his vast empire became split up into a number of petty kingdoms, such as Syria, Egypt, Macedon etc. Besides, Thrace, Greece and the islands of the Mediterranean were constituted into separate administrative areas. The Ptolemies ruled in Egypt for many centuries while Syria was under Seleucus and his successors. In B. C. 168 the last king of Macedon was defeated by Perseus. This marked the beginning of Roman domination ; and in B. C. 147 Macedon became a part of the Roman empire and Greek supremacy came to an end.

The Franks. These formed a branch of the Teutonic race. In the third century A. D. they dwelt on the banks of the Rhine. Under Clovis, they invaded Gaul between 481 and

THE FRANKS

511 A. D. and established a Frankish kingdom there. They adopted Christianity afterwards.

The Gauls. The Gauls invaded Central Europe during the time of Caesar and gave their name to the conquered territory. Under the Romans they rose very high in the scale of civilization. Their place was subsequently taken up by the Franks, the Burgundians and the Visigoths. The modern French people are their descendants.

The Goths. The Goths were the descendants of the ancient Teutons. They were divided among two branches—the Austrogoths and the Visigoths. They were very fond of war and very famous in the history of Europe from the 3rd to the 8th century A. D. The Austrogoths were for some time under the domination of Attila, the Hun. But then they recovered their independence and established a kingdom for themselves in Italy. Their separate history is lost after

HISTORY OF THE MUSLIM WORLD

the 6th century A. D. when they were defeated and their territory conquered by the Romans. The Visigoths crossed the Danube, settled in Italy, and served as soldiers in the Roman army. In 395, they rose in mutiny and attacked Rome. Next they settled and established kingdoms in the south of France and in Spain. Ultimately their territory was annexed by the Saracens.

The Britons The ancient Britons had no system of religious belief nor had they any place of religious worship. They had a vague idea that God dwelt in the midst of a vast wilderness. The people were mostly agriculturists or fishermen by occupation. They received their first lessons in law and civilization from the Romans. Lady Calcott writes, "In ancient times there were white slaves in every part of Great Britain ; and, when traffic in white slaves was abolished by law, the black aboriginal inhabitants of Britain were purchased and employed as slaves. The

THE BRITONS

Danes also had slavery in their midst. It was recognised as but just and proper that those who were destitute or unable to provide subsistence for their own children should be taken into slavery". From this it is clear that slavery prevailed in ancient Britain. Great trouble was caused also by the savage Picts and Scots and the plundering hordes of Denmark. Peace was first established in Britain from 878 A. D. Before this the country was the theatre of pillage and barbarism.

The kingdoms of modern Europe came into prominence long after the foundation of the Saracenic empire ; and Islamic rule is still intact in such countries as Morocco, Turkey, Egypt, Asia Minor, Arabia, Persia and Afghanistan. The glory of that Islamic faith which Abraham founded four thousand years ago still survives and receives honour and recognition all over the world. The new tide of thought and feeling

HISTORY OF THE MUSLIM WORLD

which Islam introduced 4000 years before is still in the fulness of its original strength and vigour. There is no other ancient religion in the world which has shrunk or changed so little as Islam.

The Copts. They were an early race of Egyptian Christians. Their stature was short and their complexion dark. The language and manners of the early Egyptians had been preserved among them. When Egypt came under the sway of the Greeks, the Copts had to suffer a great deal of persecution. So, when the Romans invaded Egypt, the Copts extended a glad welcome to them. But they were again subjected to great persecution by Heraclius and his troops. On account of this acute difference between the Copts and their Greek masters, the country fell an easy prey to Muslim conquest. Omar sent there only a small army of 4000 men under the command of Amr, son of Aas. The

THE EGYPTIANS

Greek army took shelter in the fort of Alexandria where they were besieged for fourteen months after which they surrendered.

The Egyptians. The inhabitants of ancient Egypt (or Misr) are spoken of in the Bible by the name of Mizraim. The primitive people of Egypt were like the forest-dwellers of the present day. But several thousand years before Christ, they were conquered by the descendants of Ham. We can know some thing about the early history of Egypt from their pyramids. They were agriculturists and good fighters, and had attained considerable proficiency in Religion and Literature.

The Syrians. Syria was originally under the Parthians ; then it was conquered by Shapur, and then by the Muslims under the leadership of Osama. Under Muslim rule it gradually passed into the hands of the Seljuks and was one of the worst victims of the depredations of the

HISTORY OF THE MUSLIM WORLD

Crusaders. Then it passed under the control of the Mamelukes.

The Huns. The Huns were Moghul nomads by race. In the early years of the Christian era, they settled on the banks of the Ural and the Volga. In the 4th century, under the leadership of Attila, they invaded Greece and Gaul and advanced up to the gates of Rome. They were extremely cruel, and as ugly as they were cruel. After Attila's death, they became split up among many branches and lost their separate identity.

The Scythians. They were a nomadic tribe originally. In the 7th century B. C. they lived by pasture and tillage in the vast steppes of S. E. Europe. They fought with arrows and spears and used the skulls of their enemies as drinking vessels. They entered Asia on several occasions and established a kingdom in North India which lasted till the 4th

THE KIPCHAKS

century A. D. The modern Rajputs are supposed to be their descendants.

The Kipchaks. The Kipchaks form a branch of the Turkish tribe. In the 11th century they dwelt in the tract between the Ural and the Don river. In the 13th century, Batu Kan, son of Chingiz Kan, conquered the whole of Central and Southern Russia with their help. In 1390, their power was demolished by Timur.

The Kurds. Kurdistan is called the land of the Kurds. It lies between Persian and Turkey in Asia. The inhabitants of Kurdistan are reckoned as Aryans by descent. They were a nomad tribe originally but afterwards they settled down to agriculture. The Sultans of Turkey conquered Armenia with their help.

Although the Turks and the Kurds speak different languages, these two peoples form a single bloc as regards race, faith and customs.

The Kurdish tribes made themselves

HISTORY OF THE MUSLIM WORLD

prominent in the tenth century. They were superseded by Buwayhids.

The Moors. The name is given to the inhabitants of Mauretania now known as Morocco. They conquered Spain and occupied the country from 711 to 1492 A. D. They were of a fierce and warlike disposition.

The Parsees. These are the followers of the ancient Zoroastrian faith who still live in certain parts of the Bombay Presidency. Some remnants of these people are to be found in Persia also.

The Persians. They belonged to the Iranic branch of the great Aryan family. Under Cyrus and his successors, they established a vast empire (in the 6th century B. C.) which was destroyed by Alexander the Great in B. C. 324. The modern Tahjiks are their descendants.

The Safavis. With the decline of Moghul rule in Persia, the provincial governors each declared independence for himself. Next, the

THE TARTARS

country was devastated by Timur whose descendants reigned in some parts of the land for about a century. In the early years of the 16th century, the Safavi dynasty was founded by Shah Ismail who extended his sway over most of the territories occupied by Timur's descendants. The Safavis were the descendants of Imam Musa Kazem of Arabia. Many pious dervishes were born in this family, of whom the most famous was Sheikh Safiuddin of Ardavil. It was Hyder, 4th in descent from Sheikh Safi, who first became involved in warfare and the affairs of civil government. Ismail, 3rd son of Hyder, defeated the Turcomans in battle in 1502 and established his capital at Tabriz ; and, within a very short time, his dominion spread from the Oxus to the Persian Gulf and from Afghanistan to the Euphrates.

The Tartars. They were descendants of the Turkish Moghuls. In the Manchu language,

HISTORY OF THE MUSLIM WORLD

the word 'Tartar' means a spearman and wanderer. Since the 9th century, they have been known by the name of Moghuls. They joined the army of Chingiz Kan in large numbers and produced a cataclysm in Europe. The name 'Tartar' or 'Tatar' has been given to them by Europeans.

The Moghuls. The inhabitants of Mongolia were known by the name of Moghuls. From Mongolia, they migrated to Turkestan where they became civilized and were inured to the ways of peace by coming in contact with the Turanian races. Henceforth they came to be known as Turanians. The word 'Moghul' means brave ; and the people were as fierce as they were warlike. Formerly they had been divided among many branches, but they were united into one mighty people by Chingiz Kan.

The Turcomans. They were a nomadic Turkish

THE SELJUKS

tribe who dwelt on the coast of the Caspian Sea and in the vast treeless plains to the south of the Oxus. Turkestan had once been the home of the Aryans and was known by the name of Turan.

In the last quarter of the fourteenth century, a clan of Turcomans dominated the country south of the lake of Van and established a dynasty in Armenia and Adarbaijan. They were superseded by the Safavids.

The Seljuks. The Seljuk Turks dwelt on the bank of the Xaxartes in the 11th century. Afterwards they established a vast empire in Central Asia. In Muslim history, the place of the Seljuk Turks is very high. Their power arose simultaneously with the decline of the Caliphate, and they re-formed and reunited the scattered and disrupted empire of the Caliphs. Just prior to the rise of the Seljuks, Spain and Africa had become lost to the Caliphate ;

HISTORY OF THE MUSLIM WORLD

Syria and Mesopotamia had passed into the hands of the Arab military leaders, while Egypt was under the rule of the Fatimids. In Persia, the Buwayhids had set up various independent principalities of their own. While this process of disintegration was going on everywhere, the Seljuk Turks first adopted Islam ; and, inspired with a new strength of Divine inspiration, they began to extend their dominion in all directions. They succeeded once again in re-establishing Mussalman dominion from Afghanistan to the Mediterranean Sea.

The Osmanli Turks. They were the descendants of the Seljuk Turks. They adopted Islam in the 11th century, conquered Persia, and established their kingdom in Syria and Asia Minor. Up till the 13th century, they served under the Seljuks, prior to which they had dwelt in Khorasan. In the 15th century, they established the Turkish empire, upon the ruins

THE OSMANLI TURKS

of the Eastern Roman Empire. The founder of the Turkish Empire was Osman from whom their name is derived. Osman was born in 1250. His son, Orkhan, occupied Brusa and founded the famous military band of the Janissaries. In 1358, the Turks encamped at Gallipoli and began to spread their dominion in Europe. Within a short time, they became masters of the whole Balkan peninsula with the exception of Adrianople, Gallipoli, and latterly of Constantinople alone. In 1453, Constantinople fell before Muhammad II, and Turkey definitely took rank as one of the great European powers. Under Sulaiman, the Turks captured Belgrade, conquered Hungary, and marched up to the walls of Vienna, where they compelled the Emperor to pay tribute.

By the unusual force of his ability and intelligence Sulaiman gained great distinction for himself at the very time when the English

HISTORY OF THE MUSLIM WORLD

Queen, Elizabeth, was gradually becoming known on the continent. Europe trembled at the name of Sulaiman. He defeated the Pope, drove out the Spaniards from Barbary, and made himself master of the coast-line. His sway extended from Danube to the Nile and from the Euphrates to Gibraltar.

In 1638, Mahmud IV conquered Baghdad from the Persians and made it a part of his Asiatic Empire.

In 1736, trouble broke out with Russia, and Crimea and the Azov were lost to Turkey. Egypt also became practically independent and the little remnant of Turkish sovereignty in Egypt was absorbed by the English. Also, the whole of Africa, with the exception of Tripoli, became lost to Turkey. In 1828, Greece proclaimed her independence, and in 1867, Servia followed suit. Rumania and Montenegro also were constituted into independent states ;

THE AFGHANS

and by the treaty of Berlin (1878) the whole of the Balkan Peninsula passed out of the hands of Turkey.

The Afghans. The people of Afghanistan are divided among many branches. The Uzbeks and Hazaras (belonging to the Tatar tribe) dwell in the North, while in the North-East dwell the Kafries. Besides, nomad tribes like the Jats are seen in certain parts of the country while the Tahjiks dwell in the cities. The Afghans are generally known by the name of Pathans and belong to the Sunni sect of Mussalmans. The name 'Afghan' is applied indifferently to the Durranis, Khiljis, Abdalis and all such tribes. Their common language is Pushtu, and there is considerable similarity between their manners and customs. The people are fierce, and very fond of fighting under the command of their tribal chieftains. The death of a chieftain is often attended by turmoil, sometimes leading to a revolution.

HISTORY OF THE MUSLIM WORLD

The Baluchis. Formerly the Brahui Moghuls of the Sunni Sect dwelt in this country. But later, Baluchi Aryans of the Shia sect got admittance into the land.

The Vedas. The Vedas form the great literary memorial of the early Aryan settlements in India. The Vedic religion had been at work long before the rise of the Buddhism in the sixth century B. C. The Mahabharata and the Ramayana deal respectively with Srikrishna and Ramchandra. Ramchandra, we learn, was a high-souled king of Ayodhya. In order to fulfil his father's behest, he submitted to a decree of fourteen years' banishment and spent the period in the wilderness in company with his wife, Sita, and his brother, Lakshmana. Sita was captured by Ravana, king of Lanka, and a great war took place in order to effect her release. At the time of the Ramayan, the principal city of India was Ayodhya, capital of Kosala.

THE VEDAS

Krishna was born of a royal family at Mathura on the banks of the Jumna ; but, to escape from the intrigues of enemies, he had to spend his childhood in the family of a cowherd. He recovered his kingdom after suppressing domestic foes ; but, under the pressure of foreign enemies and invaders, he had to abandon his kingdom and take refuge at Dwaraka on the sea-coast of Guzerat. Afterwards, he joined in the great war of Kurukshetra as an ally of the Pandavas ; and it was through his help and advice that the Kauravas were defeated.

The Kuru dynasty was founded most probably about 1400 B. C. Its kingdom stood on the banks of the Ganges ; and from there the people spread east-wards into the valley of the Jumna. Meanwhile, the Pandavas established their power in the Panchala country. In B. C. 1200 there was war between the Pandavas and Kauravas, in which the latter were defeated and the Pandavas

HISTORY OF THE MUSLIM WORLD

ascended the throne of Hasthinapore where they ruled for the next 50 generations. The Kosala kingdom was founded sometime before the kingdom of Magadha. Manu was the first king of the Kosala dynasty. After him and prior to B. C. 550 we have a list of 116 kings who ruled over the kingdom. In B. C. 800 the Pradyot dynasty ascended the throne of Magadha, and in 665 they were succeeded by the Sisunagas. In B. C. 603, king Bimbisara of the Sisunaga dynasty ascended the throne of Magadha, and in B. C. 550 he was succeeded by Ajata-Shatru.

Hindus, Buddhists and Jains. About 2000 years before Christ, certain bands of people came out of Central Asia and entered Sind and Persia. Those who settled in Sind came to be the forefathers of the Hindus. In the Rig Veda we find mention of their ancient manners and customs. Sometime about B. C. 1500 they entered the Gangetic valley. Kosala.

HINDUS, BUDDHISTS AND JAINS

the modern kingdom of Oudh was the premier state of India in 600 B. C. Later the supremacy was reft from it by the kingdom of Magadha, the modern Bihar. Thirty kings ruled successively in Magadha, the last of whom, Ripunjaya, ruled in the city of Rajagriha (Rajgir).

In B. C. 567, Siddhartha, son of king Suddhodhana of the Sakya clan, was born at Kapilavastu. This clan had migrated to Kosala, so we are told, from the peninsula of Sind. Siddhartha left the world and adopted the vow of asceticism in B. C. 532. In B. C. 522, he began to preach in Magadha during the reign of Bimbisara, and was known by the name of the 'Buddha'. To suppress all desire and thereby to reach *nirvana* was the tenet that he preached. But owing to the prevalence of the Shaiva and Vaishnava systems of belief, Buddhism was never able to make much headway in India. On the other hand, its influence

HISTORY OF THE MUSLIM WORLD

was deep and widely felt in Tibet, China, Ceylon, and the Sunda islands. Buddha died in B. C. 487.

In B. C. 327, Alexander captured Pushkala after a siege of 30 days. Next year he crossed the Indus. Omphis, ruler of Taxila, and the king of Kashmir both acknowledged his subjection. Next he arrived on the bank of the Bitasta (Jhelum) and confronted the army of Puru. Proving victorious in battle, he next started for Sind by way of the river. The Punjab also was conquered by Alexander, after which he left for Persia, and died subsequently in B. C. 323. Puru was appointed as governor of lower Sind. In B. C. 321, Puru was slain by the Greek Didymus. Thereafter, Chandragupta began to instigate the people against the Greeks and obtained considerable support on his side. In B. C. 317 he set off against Magadha, and by B. C. 312 he made himself master

HINDUS, BUDDHISTS AND JAINS

of the country and was proclaimed as king. His kingdom was founded on the ruins of the Nanda dynasty in 321 B. C. Chandragupta was the founder of the great Maurya dynasty. In B.C. 305 Seleucus sought to restore Greek rule in the Punjab but was baffled by Chandragupta with whom he was forced to make peace. Chandragupta was one of the greatest kings of India. He administered with equal power the dominions he had won back from the Greeks. In B. C. 291 Chandragupta died and was succeeded by his son Bindusar. Bindusar's son, Asoka, succeeded in B. C. 263 and embraced Buddhism. He reigned from 263 B. C. to 227 B. C. Under him, Buddhism spread far and fast in India. Devapriya, king of the island of Ceylon, also adopted the same religion. Under Asoka the Magadha empire extended as far as Saurashtra (Guzerat) in the west, Orissa in the east and the Godavari in the south. His empire included the greater

HISTORY OF THE MUSLIM WORLD

part of Afghanistan, Baluchistan, Sind, Kashmir, Nepal, and Bengal to the mouths of the Ganges. The famous temple of Buddha Gaya was founded in the time of Asoka's son. In B. C. 184, Magadha passed into the hands of the Sunga dynasty, two of whose sovereigns, Pushpamitra and Agnimitra, reigned for a period of 30 years. The Sunga dynasty lasted for 112 years and was succeeded by the Kanva dynasty which lasted 45 years, when it was overthrown by the Andhra dynasty. This dynasty came to an end after an existence of 460 years as a result of the conflict with the Sakas, a horde of pastoral nomads from Central Asia. We do not get any authentic record of the conquest made by the Sakas or Scythians. All that we know is that a large number of the Sakas lived originally in the Punjab where they ruled over a large tract of territory, and among their rulers were Kanishka and his successors.

HINDUS, BUDDHISTS AND JAINS

Salibahana, king of Southern India, first offered effective resistance to Scythian aggression, after which their power began gradually to decline. The Yavanas (Ionians), foreigners from the old Indo-Greek kingdoms of the north-west frontier, were driven southwards by the Yue-chi. They were hated by the Hindus as barbarians who disregarded the caste system.

The Kushan dynasty ruled in the north from 45 to 225 A. D. and came to an end almost at the same time as the Andhra dynasty. Chandra Gupta I. founded the Gupta dynasty in Magadha in 320 A. D. He was succeeded by Chandra Gupta II. or Vikramaditya. The later Guptas were overwhelmed by the White Huns whose dominion was a mere organization for brigandage and, therefore, did not long survive. The power of the White Huns was overthrown by the Turks. The last native monarch prior to the

HISTORY OF THE MUSLIM WORLD

Muslim conquest was Harshavardhana (Siladitya) who reigned from 636 to 648 A. D. This empire died with its founder who left no heir to succeed him.

There is some resemblance between Hinduism on the one hand and Buddhism and Jainism on the other. Prior to the advent of Islam, these were the three religions that prevailed in India.

Like the Hindus, the Buddhists and Jains also believe in the rebirth and transmigration of souls. But there are sects among the Buddhists who do not have complete faith in the existence of a Supreme Being. Besides, the Buddhists do not believe in the Vedas or the Puranas ; and there is no system of caste among them. The Bhikshus or the ascetic orders in Buddhism adopted the vow of perpetual celibacy. The Buddhists raised costly memorials over the mortal remains of their saints and holy men. Their scriptures are written in the Pali language.

THE SIKHS

Like the Buddhists, the Jains also do not believe in the Divine inspiration of the Vedas. They worship holy men but do not believe in a hereditary priesthood. They lend some countenance to the caste system.

The Sikhs. Nanak was the founder of the religion of the Sikhs in the Punjab. He was born in the village of Talvandi (now known as Nankana) on the banks of the river Ravi, near Lahore, in A. D. 1469.

The doctrines preached by the Sikh Gurus were distinctly Sufistic ; and indeed the early Gurus openly assumed the manners and dress of the Sufis.

In the *Adi Granth*, we read—"Thou art I ; I am thou. Of what kind is the difference ? In all the One dwells, the One is contained."

The One God in Nanak's opinion was the Creator of plurality of form. The phenomenal world is the manifestation of Deity, and it is

HISTORY OF THE MUSLIM WORLD

owing to pure deception that the idea of severality exists. The soul of man is held to be a ray of light from the Light Divine.

Dictionary of Islam

The Japanese. The Japanese are an ancient people ; but their history was long unknown to the world. Printed books were used in Japan in the 10th century. The country which is now recognised as one of the foremost powers in Asia was steeped in ignorance and barbarism at the time of the advent of Islam.

In the middle ages, no nation of the world was able to compete with the Arabs on terms of any equality. The example of religious toleration and culture which they set up in the world more than a thousand years ago has never been equalled in the world up till now. But it is a matter of regret that the ancient history of Islam is almost wholly unknown to the Indians.

THE JAPANESE

The Muslims first arrived in India in 637 A. D. It was the Caliph Osman who sent a naval expedition against the western or Malabar coast. Between 662 and 664 an expedition was sent against Sind also. Ultimately, in 712 A. D., Muhammad Bin Kasim conquered Sind and established his dominion in the valley of the Indus. The Hindu king Dahir was defeated by him and slain. Then, in 828, Sind was reconquered by the Rajputs. Afterwards, from 977 to 1176, Sind remained a portion of the Saracen empire. In 1199, the Mussalmans conquered Bihar and Lower Bengal. Between 1295 and 1315, the whole of Southern India passed under the control of the Muslims. In 1482, Babar ascended the ancestral throne of Farghana, and, in 1526, he founded the Moghul empire of India.

It is the Moghul emperors who are generally regarded as the patterns of Islam. But it

HISTORY OF THE MUSLIM WORLD

is an undisputed matter of fact that, long before the advent of the Moghuls, the Saracens had illumined the world with the light of their glory and culture. No nation has reigned so long, so efficiently, and with such success.

We find mention of *Yavan* invasion in Indian history. It is said that the Yavanas had invaded India as early as the 5th century, long before the advent of the Holy Prophet. So it is a mark of ignorance to apply this epithet to the Mussalmans.

Owing to the strange revolutions of time and history, we find that such opprobrious epithets as 'Mlechha' and 'Yavan' are now bestowed upon Mussalmans by the Hindus. In the heyday of Muslim power and glory, when the power of the great Greeks and Romans had entirely disappeared, the epithet 'Yavan' was given to the Greek inhabitants of Mlechha and Yunan. They came to the west coast of India

MLECHHA AND YAVAN

by way of the sea for purposes of trade and commerce. Here they came in contact with the Hindus ; and, owing to the marked difference of manners and customs between the two races, the Hindus styled these foreign traders by the name of *Yavan* and *Mlechha*. The Greeks came also to the North-West frontier of India in the course of their victorious conquest. This perhaps was another reason why the Hindus were embittered against them and gave them such opprobrious titles of shame. But to-day, owing to the decadence of Muslim power, the Hindus bestow these titles of indignity upon Mussalmans in order to express their hatred and contempt. Surely, it is a strange irony of fate that the Muslims should be designated by titles which, in the splendour of their power and prosperity, they had never bestowed upon foreign or subject nations.

CHAPTER V

Europe's Indebtedness to Islam

Europe is under a deep debt of obligation to Islam ; but it is unwilling frankly to acknowledge this debt. When Europe was steeped in the darkness of feudalism and ignorance, the Arabs had reached the highest pinnacles of civilization and were spreading the light of social and scientific advancement on all sides. They freed Europeans from the thralldom of ignorance and barbarism. Europe received from them the first elements of Literature, Science and culture. It is by imitation of Islam that Europe has now risen so high. When Europe had reached the last and worst extreme of fanaticism and religious intolerance, it was the Mussalmans who displayed the other extreme of tolerance and liberty. The valour and heroism of the Caliphs struck the world with admiration at a time when Rome

EUROPE'S INDEBTEDNESS TO ISLAM

and Persia had fallen to the deepest depths of degradation. It was Islam which showed how it was possible to be kind and generous to conquered foes. When society in Europe was split up by sectarian strife and bigotry, Islam conquered the world by its teaching of equality and perfect fraternity. When the tyranny of the Christian priest-hood had become a source of terror and oppression to humanity, Islam made itself acceptable to mankind by its high standard of the common rights of men. Yea, Islam is the source of Europe's modern glory. But it is a matter of deep regret that Christians have forgotten their debt and are harsh and unjust in their criticism of Islam. Europe is unwilling even to acknowledge the fact that it was deprived of the light of knowledge till as late as the 14th century. But the condition of Europe in the middle of the 15th century will appear from the following account of Pope Pius II : "There

HISTORY OF THE MUSLIM WORLD

is no unity in the Christian world. The Pope and Cæsar are deprived of their just dues. Every chief is master in his own principality ; every man is master in his own house. Italy is full of confusion ; Genoa is involved in civil strife ; Venice is engaged in war with Turkey ; Spain is a land of many princes, each with different opinions, different objects, and different systems of government. Granada is pestered with war ; France is harassed by the hostility of England ; Germany is distracted by strife and disunion ; Burgundy and Bohemia are enraged with each other." When grim anarchy thus prevailed over all Europe, Arabia was lighted up with the glory of Philosophy and Science. Men like Osama, Abu Osman, Al-Beruni, Ibn-Sina, Ibn-Rushd and Ibn-Bazza received the highest honours of the world as philosophers, logicians and men of science. And whatever contempt Europe may now profess for Islam, she can never

EUROPE'S INDEBTEDNESS TO ISLAM

altogether obliterate the traces of these glories. Nor will History ever forget the new truths in optical science which Al-Hasan discovered or the serious errors which he corrected in the Greek notions on this subject. Also, the world will always acknowledge its debt to the deep thoughtfulness of Imam Ghazzali.

Christian fanaticism, even by the destruction of thousands of books, has not been able to wipe out the glory which Islam had attained under the Abbasid Caliphs in Mental Science. Nor has Islam stained itself with the cruel barbarity which, in the 13th century and in the name of religion, was perpetrated by the Christian priesthood of Europe for the punishment of so-called heresy. The terrible persecution which was inflicted upon Bartholomew and the Waldenses and the Albigenses must ever be regarded as the disgrace of European History. An European, reading the history of Islam with calm

HISTORY OF THE MUSLIM WORLD

impartiality, must naturally feel ashamed of the feeling of causeless hostility with which the Muslim religion has always been regarded by Europe. The harsh criticism that is often directed against Islam without any familiarity with historical facts is proof of ignorance alone. Europe has not been able to achieve for the western world what Islam has undoubtedly done for the East. Islam has raised millions of people in the scale of civilization; it has abolished the fearful practice of offering human sacrifice; it has established the reign of law and good government; and it has introduced the worship of one God in place of idolatry and animism. Also, by the abolition of abominable social customs, it has laid the foundation of social and moral advancement. In truth, humanity can never forget the wide and beneficial changes which Islam has effected. Christianity has never been able to reach the

EUROPE'S INDEBTEDNESS TO ISLAM

same heights of beneficent helpfulness. The charges that are brought against Islam are the result of age-old prejudice and malice. Europe's present hostility towards Islam is the result of the jealous envy of the priests of the middle ages. The Christian world, if it makes an impartial study of Muslim history, will be bound to acknowledge its debt to Islam.

Major Glynn Leonard says : "In the East I have come in contact with Muslims of all classes and conditions in life; and I have found that, irrespective of class or condition, they are willing to live up to the liberal principles of Islam. They are pious, simple, open-hearted and believing. Their religion is surrender of self. Whether Afghans, Baluchis, Hindustanis, Somalis, Turks, Berbers or Egyptians—Mussalmans are inspired everywhere with the same common feeling of idealism, and bound by the same tie of fraternity and good fellowship. In peace or war,

HISTORY OF THE MUSLIM WORLD

at home or in the battle-field, as friends or as enemies, they are ready everywhere to give proof of their moral and spiritual courage. They are brave beyond comparison, fearless of death, and unshakeable in their belief in God and in their devotion to the holy Prophet. Their learning, piety and loyalty have filled my soul with wonder and admiration. They are fit for Islam and Islam is the fit religion for them. It is indisputable that the power of Islam can raise even ordinary men to lofty heights of idealism."

Islam, the fount of civilization

The history of human civilization bears eloquent testimony to the fact that Islam has effected an extra-ordinary change in the world. Those who are pious and learned admit with one voice that there is one law and one purpose in the world ; and the various races and communities

ISLAM, THE FOUNT OF CIVILIZATION

in the world are all in their separate ways engaged in fulfilling the great purpose of God. The ancient Greeks were ever the worshippers of Beauty. The Romans sought to lay down the principles of order, discipline and good government. The East, on the other hand, was ever devoted to the quest of the one invisible Force behind the changing phenomena of the world. Again, while the Greeks and Romans laid the beginnings of democracy, Islam brought peace to the world by abolishing slavery and substituting the principle of personal freedom and obedience to the law. Nor were the endeavours of Islam confined to one race or one community. They had inspired a new life in the world and had drawn together all mankind in one common bond of unity. The religious faith of which the first seeds had been sown by Jews and Christians was carried to its deepest and completest fulfilment by the Mussalmans.

HISTORY OF THE MUSLIM WORLD

Wherever the Muslims carried their sword of conquest, they carried at the same time the seeds of their culture and civilization. Christian historians have had to admit that Christian conquerors, even after long centuries of rule, had often to adopt the customs and culture of their subject races. With Islam it was far otherwise. They carried their language and literature to which-ever country they had the good fortune to conquer. But it is a matter of deep sorrow and regret that the people who were world-conquerors at one time are now despised and held as of little worth. Islam which has fulfilled the religion of Abraham, Moses and Jesus, about which we find prophecies in the Vedas, the Avesta, the Torah and the Bible, upon which are founded Brahmanism, Sikhism, and every other reformed religion of modern India ; yea, Islam which is the founder of monotheism and universal religion and the pioneer of female freedom and

ISLAM, THE FOUNT OF CIVILIZATION

emancipation—what a pity that Islam, once so great and glorious is now despised, down-trodden and regarded as an obstacle in the path of progress ! Islam which had upheld the torch of civilization in the middle ages is now despised even by Christianity ! Islam, which, sallying out from the deserts of Arabia, had inspired the whole ancient world with the light of new knowledge and faith is now held in disesteem even in India ! This truly is bitter irony of fate !

This false and unjust criticism of Islam is due to the fact that History is not studied with care and consideration. The area of the Earth was ascertained with the help of Harun-al-Rashid, the velocity of light was determined by a scientist of Baghdad, while Saladin was the first to make use of explosive bombs. It was the scientist, Al-Hasan, who dispelled the error of Ptolemy's 'transmission' theory of light and measured the refraction of sun-beams through the

HISTORY OF THE MUSLIM WORLD

air. It was Muslim scientists again who discovered that the density of air decreases in proportion to the decrease of altitude, who discovered the forces of gravity and capillary attraction, who invented the use of the air-balloon, and who effected surprising developments in Chemistry, Medicine, Algebra and Architecture. These facts are well-known, and yet people are reluctant to admit their truth. What a terrible revolution of fate ! What a bitter irony that while Al-Hambra, the Diwan-i-Aam and Al-Azhar are admired and beloved of all, their authors and builders are neglected and held in little account !

Drink, debauchery, and gambling are rare in Muslim society. Evils which Europe regards as in-eradicable have been easily suppressed by Islam. Islam is not content with preaching about the excellence of Temperance and Self-restraint, it practises those virtues for itself. Islam

ISLAM, THE FOUNT OF CIVILIZATION

countenances child-marriage to stave off social chaos and is convinced that child-marriage is not an obstacle to social progress. It is the books and writings of Christian missionaries which have disseminated hostility towards Islam. But Christianity will never be able to obliterate Islam from the world. On the other hand, the world would be a better and purer place, if missionaries—giving up the idle pastime of abusing Islam—were to devote themselves to the task of reforming the evils and abuses that prevail in their own social system. Islam has never behaved inimically towards other religions ; but Christianity looks upon Islam as its enemy, and, as a result of this feeling of causeless hostility, there has been murder, bloodshed, the war of the Crusades and what endless chain of suffering and misery ! Europe ought to have sympathised with Islam in its effort to raise humanity to a higher pitch of

HISTORY OF THE MUSLIM WORLD

civilization. But it has withheld such sympathy and support, and for this default Christianity will always be responsible to the world.

Islam teaches equality : all who profess Islam are on a common level ; nationality, colour, status do not count. The elderly and the learned are respected. What is lawful for a Negro Muslim is also lawful for an English or American Muslim. Islam teaches brotherhood. The true Muslim is always conscious of his obligations to his fellow creatures whether Muslim or non-Muslim. Religious toleration has ever been the pride of Islam. When Jerusalem was captured by the great Caliph Omar, his humane treatment of the captured city offers a good contrast to the terrible record of the Crusaders who entered the holy city over the corpses of 80,000 men, women and children making even the aisles of the churches red with blood.

ISLAM, THE FOUNT OF CIVILIZATION

The whole world would have remained in darkness but for the light of Islam. Whilst Europe was plunged in darkness and ignorance, culture was at its height in Muslim lands. Great libraries existed. Colleges and universities flourished in Mesopotamia, Baghdad, Spain, Persia etc. The Muslims excelled in the Arts and Sciences. They led in architecture, sericulture, poetry, mathematics, chemistry and other branches of science. In short, they carried the torch of learning to a benighted Europe.

Islam is in fact the only religion that preaches and practises the ideals of democracy. It is the religion where the king and the beggar, side by side, sing the glad song of gratitude. It has welded together under one banner the different nations of the world : it has inspired them to pursue a common ideal by assembling annually on the historic mount of Arafat at Mecca, clad

HISTORY OF THE MUSLIM WORLD

in the garb of humility. Islam has achieved in this respect what the other religions have failed to accomplish. The institution of Hadj in Islam has been of greater service in promoting international solidarity than all so-called Leagues of Nations.

Islam has given us complete and detailed rules for food and drink, as well as hygiene and ethics. One who makes a study cannot but realise the perfection, the grandeur, the beauty, and the simplicity of Islam.

Islam has given equal status to men and women, has preached the freedom of slaves and has imposed a poor rate on all rich Muslims to ameliorate the condition of their more unfortunate brethren. It introduced total abstinence long before Christianity even dreamt of it.

Islam does not demand from man the surrender of his reasoning faculties, nor does it demand a blind subscription to inexplicable

ISLAM, THE FOUNT OF CIVILIZATION

mysteries which bewilder and plague the understanding. It establishes faith in the existence of a life beyond the grave which begins the moment death closes this earthly scene.

Islam is simplicity itself, and there is no hopeless conflict between its teachings and the accepted laws of nature as unveiled by Science. In Islam there is a complete absence of dogmas that sorely tax the human faith. It teaches the oneness of God. Starting from this fundamental proposition, it leads on to submission to God's will and complete obedience to His precepts (which are meant for the better regulation of our lives) and lastly to a logically inevitable eternity lived in the Divine presence—without which the temporal condition of life imposed on man would seem purposeless. It further teaches us that God is Almighty, that He is independent, that He has no partner,

HISTORY OF THE MUSLIM WORLD

no son, and no relation and that He alone should be worshipped.

Islam is the religion of peace and love. It stands for one creed, one faith and one brotherhood. It prescribes remedies for the social, moral and spiritual evils of mankind. It is a practical religion. It does not foster bigotry or superstition : it does not deny to any body the right of approaching God because of his dark complexion. Islam knows nothing of the fierce colour-prejudice which has given rise to such struggle and misery in the United States. The rapid strides with which Islam advanced in ancient times roused the jealousy and envy of the Christian priesthood and made them unsparing in their attempts to villify and belittle Islam, and even to wage war against Islam whenever opportunity offered. If Islam had taken the offensive against Christianity, that might be regarded as a matter of just complaint. But

ISLAM, THE FOUNT OF CIVILIZATION

Islam has never done so, her tolerance towards rival faiths is a thing which Christianity might imitate. And so far as the effect of religion upon the conduct of life is concerned, it can be said, without fear, to be superior to the life of the average Frenchman, Englishman or German.

The Holy Prophet was not simply a preacher of religion, he was the best among mankind, and the greatest of kings. He was the most loving husband, the most charitable friend alike of friends and foes, the greatest lover of the poor and at once the most generous and humble person that history knows of. The spiritual force which he has bequeathed to the world is an undying testimony to his greatness. His greatness will then really appear and be then fully realized by mankind when all sectarian differences have disappeared from the world and man has got an opportunity for the fullest development of his manhood. The earliest

HISTORY OF THE MUSLIM WORLD

prophets preached truth to a few tribes or nations, and the message they delivered was not complete owing to special circumstances. As the world advanced from stage to stage and mankind increased in numbers, the message of God became more and more universal until it achieved perfection with the advent of its latest exponent, the Holy Prophet of Arabia. His place is far higher than that of any other prophet of the world. The doctrines which he preached were not simply nobler than any that had been preached before, they are loftier and nobler than any that has been preached since, and will remain as a model and an ideal for ages to come. It is idle to speak of Islam as out-of-date ; it is the most modern of all systems of faith and belief ; and it is the inspiration of this faith which enabled the Holy Prophet to knit together in one bond of unity so many and such diverse races and tribes. The message which the Prophet

ISLAM, THE FOUNT OF CIVILIZATION

bequeathed to the world—the great message that there is no god but God—rolled and echoed from the sands of Arabia even to the fortified gateway of Vienna. The Arabs thrilled with a new life under the impact of this mighty lesson. The humility, piety and purity of the great Prophet were like a jewel of great price. It inspired his followers with a mighty and irresistible force. They devoted themselves heart and soul to the propagation of Islam. Christianity was unable and will for ever be unable to prevail before their force.

Unlike Christianity, Islam does not depend upon the jugglery of words. Hence I address my Muslim brethren and say unto them ; Give up sloth and indolence ; open your eyes ; seek to realize the glory of the great teaching 'La-ilaha-illallah' ; remember the old glory of Islam and devote yourselves to the sacred task of recovering that glory ; let the will of the

HISTORY OF THE MUSLIM WORLD

Great God be fulfilled ; let the world be again filled with the pride and glory of knowledge ; let the pure spirituality of truth banish the darkness of materialism ; and let all races, all sections and all religions unite together for the common benefit of Humanity. Let malice, deceit and all uncharitableness be banished for ever from the world ; let Nature smile again ; let the darkness of sin be removed by the pure radiance of virtue ; let the name of the Holy Creator echo and re-echo from the lips of all humanity ; let Truth be firmly planted in place of untruth ; and let man feel in every atom of his being the play and pulsation of God's mighty force. Yea, let Islam's deep and hidden purpose be realized every where.

Invocation

O Master of the universe, set Thy wheel rolling again that the lost glory of Islam may

INVOCATION

be recovered ; that Jews, Christians and Hindus—perusing the ancient records of Islam,—may unite again in singing her glory and praise ; that the Old world and the New may testify in one voice to the deep truth and beauty of Islam ; that the worship of the one true God may be established in every village, city and house-hold ; that scepticism and all unfaith may be banished for ever from the world ; that Asia, Europe, Africa and America may be united in a vast federation of Humanity ; that the nations of the earth—inspired with a feeling of Divine compassion and forgetful of malice, hatred and ill-will—may embrace one another in love and charity ; that Jews, Christians, Hindus and Muslims may join together in fulfilling God's purpose towards mankind ; yea, that Heaven indeed may come down in Earth. AMEN !

APPENDIX

APPENDIX I

Population of the World

Europe	389,000,000
Asia	892,000,000
Africa	159,000,000
North America	113,000,000
South America	38,000,000
Oceania	55,000,000

Total 1646,000,000

Christians $\frac{1}{3}$ rd	564,000,000
Non-Christians $\frac{2}{3}$ rds	1082,000,000

Total 1646,000,000

Non-Christians :—

Mussalmans	233,000,000
Hindus	210,000,000
Buddhists	138,000,000
Jews	12,000,000
Confucians	310,000,000
Others	179,000,000

Total 1082,000,000

N. B. The figures are taken from "The Muhammadan World of To-day."

Muslim Population of the World

Asia	166,898,000
Europe	8,321,500
Africa	57,365,000
America and Australia	415,500
<hr/>	
Total	233,000,000

Muslim Population of Asia

Arabia	72,00,000	Philippines	3,00,000
Persia	88,00,000	Celebes	10,00,000
Afghanistan	47,00,000	Borneo	4,00,000
W. Tatar	60,00,000	Java	300,00,000
E. Tatar & Tibet	28,000	Sumatra	32,00,000
China	200,00,000	Straight Settle-	
Amur	4,00,000	ments	4,00,000
Siberia	23,00,000	Malay Peninsula	6,00,000
Nepal	1,000	Andaman, Nicobar	3,800
Asia Minor	72,00,000	Maldives	30,000
Armenia	18,00,000	Cyprus	50,000
Mesopotamia	12,00,000	Socotra	70,000
Syria	20,00,000	Indo-China	11,00,000
Cambodia	40,000	Japan	200
Anam	3,00,000	Formosa	25,000
Cochin	3,00,000	India	666,00,000
Tonkin	6,00,000	<hr/>	
Ceylon	2,50,000	1037,79,000	
<hr/>		B. F. 631,19,000	
631,19,000		Total	1668,98,000

Muslim Population of Europe

Russia	35,00,000
Turkey	32,00,000
Bulgaria	6,00,000
Rumania	40,000
Servia	14,000
Montenegro	14,000
Albania	3,00,000
Greece	24,000
Crete	28,000
Bosnia & Herzegovina	6,00,000
Austria	1,500
<hr/>	
Total	83,21,500

Muslim Population of Africa

Egypt	100,00,000
Morocco	31,00,000
Tripoli	12,00,000
Tunis	17,00,000
Algeria	40,00,000
Rio-de-Janeiro	1,30,000
Somali Land	8,00,000
Eritria	1,50,000
Abyssinia	5,00,000
British Africa	7,00,000

Sudan	10,00,000
Guinea Coast	182,25,000
Zanzibar	2,00,000
German East Africa	5,00,000
Portuguese East Africa	60,000
Central Africa	1,00,000
Congo	30,00,000
South Africa	50,00,000
Madagascar	70,00,000
Total	<hr/> 573,65,000

Muslim Population of America and Australia

North America	8,000
South America and Islands	207,500
Australia	200,000
Total	<hr/> 415,500

—o—

The following countries are inhabited by different Sects (*Mazhabs*) of Mussalmans :—

Names of <i>Mazhabs</i>	Names of Countries
(1) Hanafi	Central Asia, Northern India, Turkey
(2) Shafei	South Egypt, South India, Malay Island

- | | |
|-------------|---------------------------|
| (3) Maliki | North Egypt, North Africa |
| (4) Hanbali | East Africa |

N. B. Shias are found in Persia and parts of India. Wahhabis belong to the Hanbali sect. Muhammad ibn Abdul Wahhab is the founder of this sect.

N. B. Arabic is the prevailing language of the following countries :—

1. Arabia
2. Irak-Azam
3. Egypt
4. Tripoli
5. Morocco
6. Sudan.

Arabic characters are used in the following countries :—

Nubia	Daghestan
South Abyssinia	Kairwan
Nigeria	Kasghar
Somali	Afghanistan
Cape Colony	Baluchistan
Zanzibar	Asia Minor
Madagascar	Persia
Turkestan	Deccan
Tatar	Malacca
Hindustan	Sumatra, Borneo and Java

Distribution of the Muslim Population in the World

According to Government.

According to language.

Under Christian Rule 1630 lakhs	Under Muslim Rule 380 lakhs	Urdu, Bengali, Gujerati &c. 630 lakhs	Chinese 310 lakhs
	Under Other Rule 320 lakhs	Persian 90 lakhs	African 320 lakhs
		Slavonic 80 lakhs	Turkish 150 lakhs
		Arabic 450 lakhs	Malayan 300 lakhs

According to Sectarian creeds.

According to Continental
divisions.

Sunni 2210 lakhs	Shia 120 lakhs	Africa 573 lakhs	Europe 83 lakhs
Hanafi 1400 lakhs			America 2 lakhs
Shafai 580 lakhs			Australia 2 lakhs
Maliki 160 lakhs		Asia 1670 lakhs	
Hanbali 70 lakhs			

APPENDIX II

Muslim Ruling Dynasties

- | | |
|----------------------------------|--|
| (i) <i>Arabia</i> :— | (v) <i>Persia</i> :— |
| The Caliphs | (a) Sajids (Azerbaijan) |
| (a) Orthodox | (b) Alids (Tabaristan) |
| (b) Omayyads | (c) Tahirids (Khurasan) |
| (c) Abbasids | (d) Saffarids (Persia) |
| (ii) <i>Spain</i> :— | (e) Samanids (Transoxiana) |
| (a) Amirs & Kings of | (f) Buwayhids (S. Persia & Iraq) |
| Cordova | |
| „ Valencia | (vi) <i>Seljuks</i> :— |
| „ Sarogossa | (a) (Western Asia) |
| Granada | (b) Atabegs (Mosul, Aleppo, Damascus &c) |
| Seville | (c) Zangids (Mesopotamia) |
| (b) Murabite | (vii) <i>Turkey</i> |
| (c) Muwahhids | (viii) <i>Moghuls</i> :— |
| (iii) <i>North Africa</i> :— | (a) Great Kans |
| (a) Idrisids (Morocco) | (b) Ilkhans (Persia) |
| (b) Aghlabids (Tunis &c.) | (ix) <i>Shahs of Persia</i> |
| (c) Fatimids (Egypt) | (a) Safavids |
| (d) Hafside (Tunis) | (b) Afghans |
| (e) Sharifs (Morocco) | (c) Zends |
| (f) Ziyenids (Algeria) | (d) Kajars |
| (h) Marinids (Morocco) | (x) <i>Afghanistan & India</i> :— |
| (iv) <i>Egypt & Syria</i> :— | (a) Ghaznevids |
| (a) Tulunids | (b) Ghorids |
| (b) Ikhshidids | (c) Sultans of Delhi |
| (c) Ayyubids | (d) Moghul Emperors |
| (d) Mamelukes | (e) Kings of Bengal |
| (e) Khedives | |
| (f) Hamdanids | |

APPENDIX III

Habuti era from Hazrat Adam to Hazrat Muhammad

Hazrat Adam 1 Habuti (Era)

"	Shis	130	"
"	Noah	1056	"
"	Ibrahim	1987	"
"	Ismail	×	
"	Ishaq	2087	"
"	Yaqub	2147	"
"	Musa	2412	"
"	Daud	3109	"
"	Sulaiman	3149	"
"	Isa	4004	"

" Muhammad 570 A. D.—seventieth in descent from Hazrat Ismail.

From Quraish to Abul Mansur

Fihir (Quraish)

Galib

Lowei

Ka'ab

Murra

Adi

Teim

Yaqada

Kilab

Kussayy

(I) *Abu Bakr bin Abu Quhafah*

632-34 A. D.

Ayishah = Hazrat Muhammad

Abd Manaf

Abdul Uzza

Hisham

Abu Jahl

(II) *Omar bin Ka'ab*

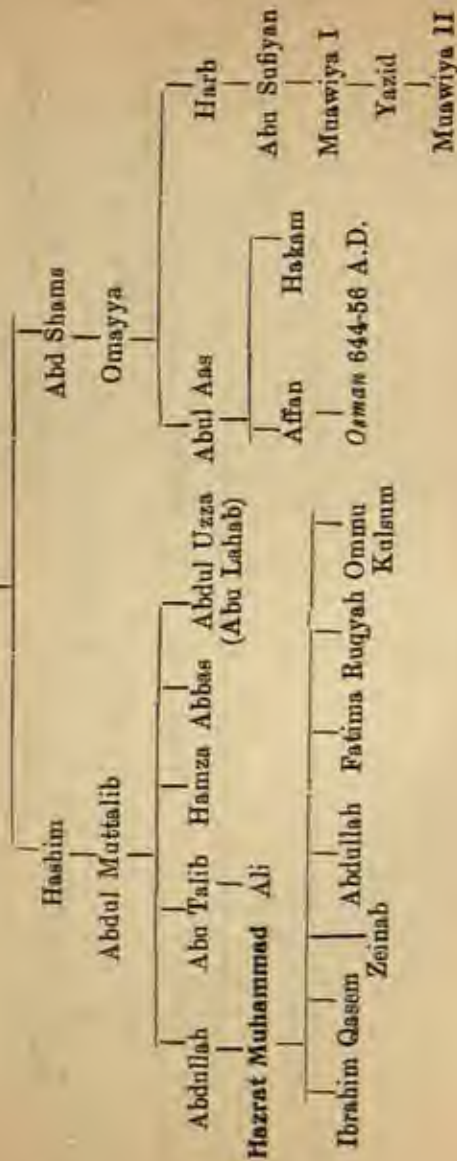
634-44 A. D.

Hafsa

= Hazrat Muhammad

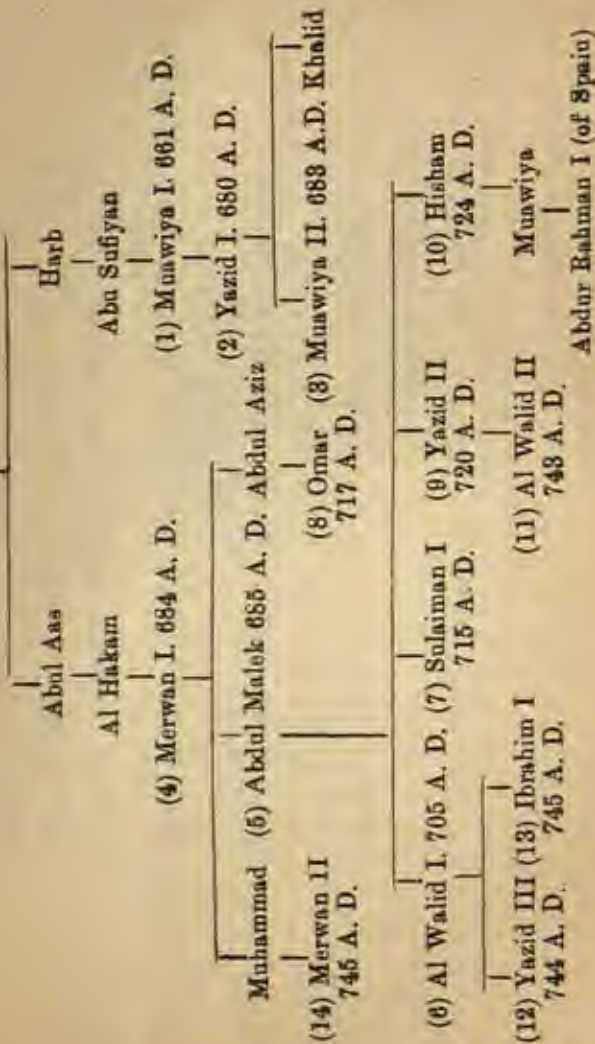
Continued

Abd Manaf

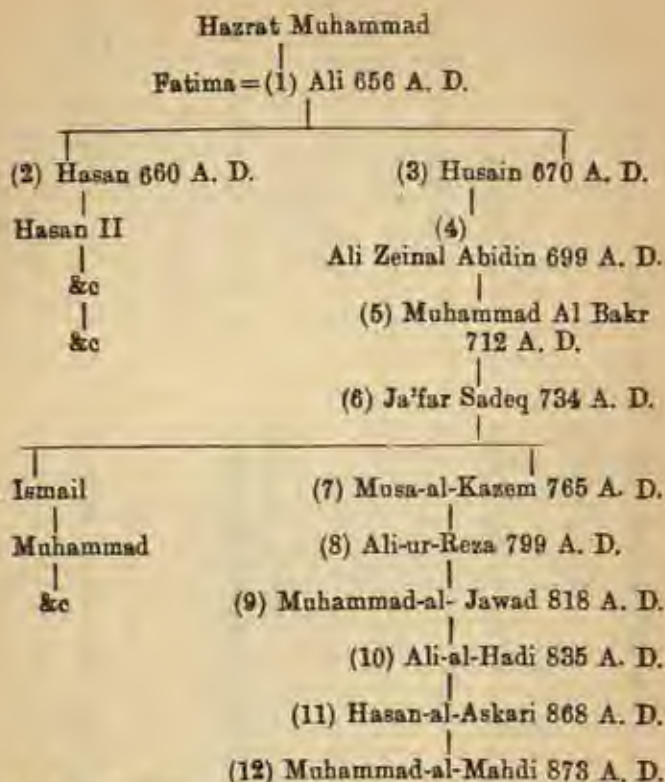


Omayyad Dynasty

Omayya



Imam Dynasty



Abbasid Dynasty (750—1258 A. D.)

Abdul Muttalib

Abdullah

Abu Talib

Abbas

Abdullah

Ali

Muhammad

Ibrahim

(1) Abul Abbas-al-Saffah 750 A. D.

(2) Abu Ja'far-al-Mansur 754 A. D.

(3) Mahdi 755 A. D.

(5) Rashid (Harun Abu Ja'far) 786 A. D.

(4) Hadi 785 A. D.

(6) Amin 809 A. D.

(7) Mamun 813 A. D.

(8) Mutasim 833 A. D.

Abbasid Dynasty—Continued

Mutasim

(10) Mutawakkil
847 A. D.

(9) Wasiq 842 A. D.

(14) Muhtadi 869 A. D.

(12) Mustain 862 A. D.

Muwaffak

(15) Mutamid
870 A. D.

(13) Mutazz
866 A. D.

(11) Muntasir
861 A. D.

(16) Mutadid 892 A. D.

(19) Qaher 932 A. D.

(18) Muqtadir
907 A. D.

(17) Muktafi 902 A. D.

(22) Mustakfi 944 A. D.

(21) Muttaqi 940 A. D. (23) Muti 946 A. D.

(25) Qadir 991 A. D. (24) Tai 974 A. D.

(26) Qaim 1031 A. D.

(20) Razi 934 A. D.

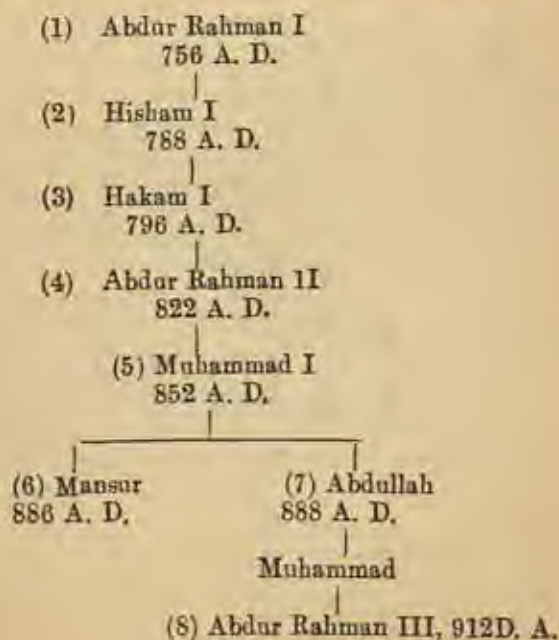
Abbasid Dynasty (Concluded)

Qaim	
—	
Muhammad	
—	
(27) Muqtadi 1076 A. D.	
—	
(28) Mustazhir 1094 A. D.	
—	
(31) Muktafi 1135 A. D.	(29) Mustashid 1111 A. D.
—	
(32) Mustanjid 1160 A. D.	(30) Rasbid 1134 A. D.
—	
(33) Mustadi 1170 A. D.	
—	
(34) Nasir 1180 A. D.	
—	
(35) Zahir 1225 A. D.	
—	
(36) Mustansir 1226 A. D.	
—	
(37) Mustasim 1242-1258 A. D.	

Dynasties that reigned in Muslim Spain

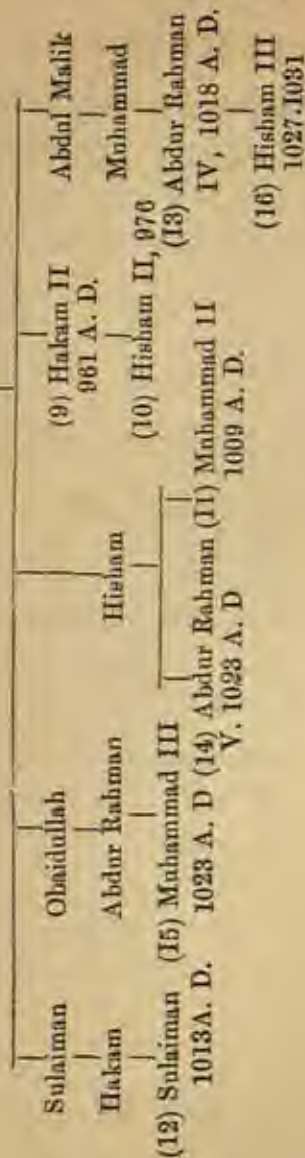
Omayya Dynasty (Cordova) 756—1030 A. D.		
Amir	,,	(Valencia) 1021—1085 A. D.
Abbad	,,	(Seville) 1023—1091 A. D.
Nasr	,,	(Granada) 1232—1492 A. D.

Omayyad Dynasty (of Cordova) 756-1031 A. D.



Concluded

(8) Abdur Rahman III
912 A. D.



Muslim Amirs of Seville

(1023-1091 A. D.)

Muslim Caliphs & Amirs in Granada

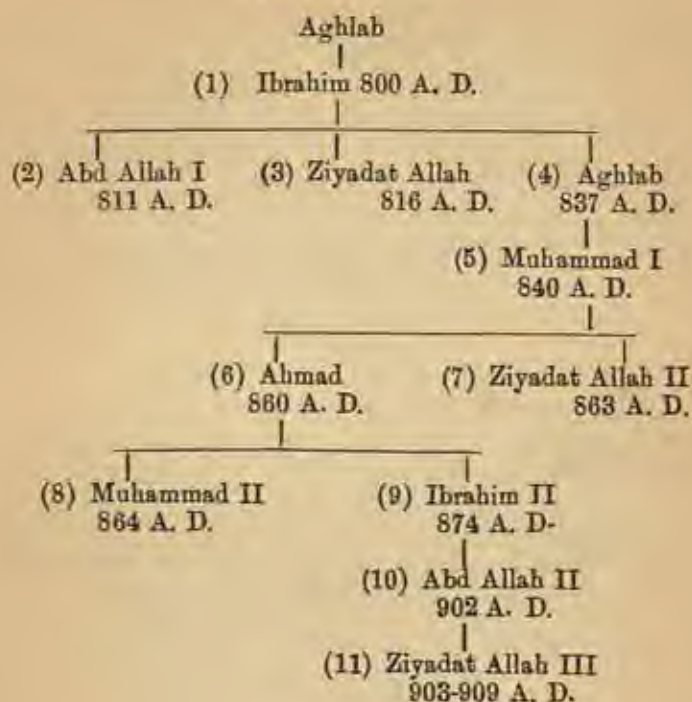
(1232-1492 A. D.)

- | | |
|----------------------------|--------------------------|
| (1) Muhammad I...1232 | (12) Muhammad VII... |
| A. D. | 1395 A. D. |
| (2) Muhammad II...1273 | (13) Yusuf III...1406 |
| A. D. | A. D. |
| (8) Muhammad III...1302 | (14) Muhammad VIII... |
| A. D. | 1423 A. D. |
| (4) Nasr...1309 A. D. | (15) Muhammad IX... |
| (5) Ismail I...1313 A. D. | 1427 A. D. |
| (6) Muhammad IV...1325 | (16) Yusuf IV...1432 |
| A. D. | A. D. |
| (7) Yusuf I...1330 A. D. | (17) Muhammad X...1444 |
| (8) Muhammad V...1354 | A. D. |
| A. D. | (18) Sa'd...1454 A. D. |
| (9) Ismail II...1359 A. D. | (19) Abul Hasan...1466 |
| (10) Muhammad VI... | A. D. |
| 1361 A. D. | (20) Muhammad XI 1483 |
| (11) Yusuf II...1391 | A. D. |
| A. D. | (21) Muhammad XII |
| | (Zaghal) 1484-1492 A. D. |

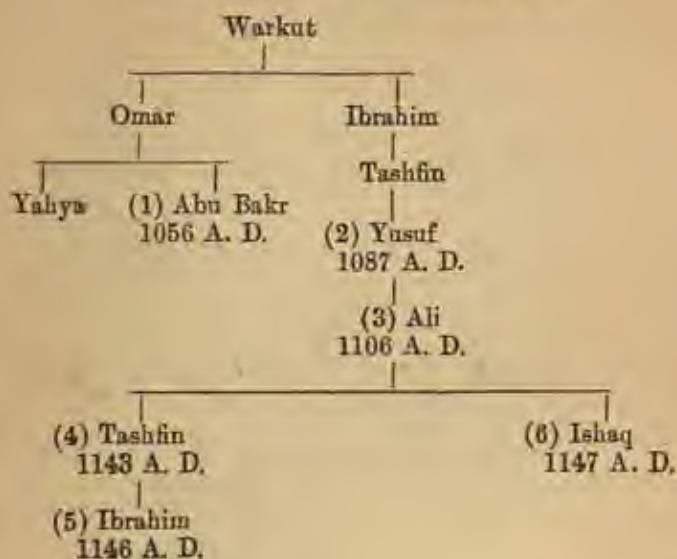
Dynasties that reigned in North Africa.

1. Idris Dynasty (Morocco) 788-985 A. D.
2. Aghlab „ (Tunis) 800-909 A. D.
3. Zayr „ (Do) 972-1148 A. D.
4. Hammad „ (Algeria) 1007-1152 A. D.
5. Murabit „ (Morocco, Algeria, Spain) 1056-
1147 A. D.
6. Mawahhid Dynasty (North Africa) 1130-1269 A. D.
7. Hafs Dynasty (Tunis) 1228-1534 A. D.
8. Ziyau „ (Algeria) 1235-1393 A. D.
9. Marin „ (Morocco) 1195-1470 A. D.
10. Sharif „ (Morocco) 1544-1893 A. D.

Aghlab Dynasty



Murabit Dynasty 1056—1147 A. D.



Muwahhid Dynasty 1145—1269 A. D.

Ali

(1) Abdul Mumin
1145 A. D.

(2) Abu Yaqub Yusuf 1163 A. D.

Abu Haf's Omar

(3) Abu Yusuf Yaqub

(6) Abdul Wahid

Ishaq

Mansur 1184 A. D.

Makhlu 1223 A. D.

(12) Omar Murtaza 1248 A. D.

(13) Abul Ula Waseq
1266—69 A. D.

Muhammad

(4) Md. Nasir

1199 A. D.

(7) Abd Allah Adil

1224 A. D.

(9) Idris Mamun

1229 A. D.

(5) Abu Yaqub

Yusuf Mustansir

1214 A. D.

(8) Yahya

Mutasim

1227 A. D.

(10) Abdal Wahid

Rashid

1232 A. D.

(11) Abul Hasan

Ali Sayeed

1242 A. D.

Dynasties that reigned in Egypt & Syria

Tulun Dynasty 868-905 A. D.

Ikhehid „ 935-969 „

Fatimid „ 909-1171 „

Ayyub „ 1169-1250 „

Mamluke Dynasty	{ Bahri Mamlukes 1250-1390 A.D
	{ Burji „ 1382-1517 A. D.
Khedives	1811-1922 A. D.

Abbasid Dynasty of Cairo

Al Mustansir billah 1261 A. D.

(Son of *Abbasid Caliph Asasir*)

Al Hakim 1262 A. D.

Al Mustakfi
1302 A. D.

Muhammad

Al Waseq 1340 A. D.

Al Mutawakkil
1479 A. D.

Al Qaim
1451 A. D.

Al Mustazid billah
1455 A. D.

Al Mustamsak billah (Yaqub)

Al Mutawakkil (Mubammad)

Al Mutadid billah
1414 A. D.

Al Waseq
1383 A. D.

Al Hakim
1344 A. D.

Ibrahim

Al Mustasim billah 1361 A. D.
1406 A. D.

Al Munsajid
1352 A. D.

Al Mutawafiq

Fatimid Dynasty 909—1171 A. D.

(Africa)

(1) Al Mahdi (Obaidullah B. 882 A. D.) 909 A. D.

(2) Al Qaim 934 A. D.

(3) Al Mansur 945 A. D.

(4) Al Muizz 952 A. D.

(5) Al Aziz 975 A. D.

(6) Al Hakim 996 A. D.

(7) Az Zahir 1020 A. D.

(8) Al Mustansir billa 1035 A. D.

Muhammad

(9) Al Masta'li
1094 A. D.

(11) Al Hafiz 1130 A. D.

(12) Azzafir 1149 A. D.

(10) Al Amir
1101 A. D.

(13) Al Faiz 1154 A. D.

(14) Al Adid 1160-1171 A. D.

N. B. Al Mahdi, founder of the Fatimid dynasty is said to have descended from Imam Ja'far Sadeq.

Ayyub Dynasty.

1169—1250 A. D.

Nasir Salah-al-din 1169 A. D.

Aziz Imdad-al-din Osman., 1193 A. D.

Mansur Muhammad 1198 A. D.

Adil Saif-al-din Abu Bakr 1199 A. D.

Kamil Muhammad 1218 A. D.

Adil II Saif-al-din Abu Bakr 1238 A. D.

Saleh Najm-al-din Ayyub 1240 A. D.

Muazzam Turan Shah 1249 A. D.

Ashraf Musa 1250 A. D.

Bahri Mamluke Dynasty

1250-1390 A. D.

Shajar-al-durr 1250 A. D.

Muiz Izz al din Aibek 1250-1257 A. D.

Mansur Nuruddin Ali 1257-1259 A. D.

Muzaffar Saif-al-din Kutuz 1259-1260 A. D.

Zahir (Ruknuddin) 1260-1277 A. D.

Saiyid Nasir al-din Baraka Khan 1277-1279 A. D.

Adil Badr-al-din Salamish 1279 A. D.

Mansur Saif-al-din Kalayun 1279-1290 A. D.

Continued

- Ashraf (Salah-al-din Khalil) 1290-1293 A. D.
 Nasir (Nasir-al-din Muhammad) 1293-1294 A. D.
 Adil (Zain-al din Kitbugha) 1294-1296 A. D.
 Mansur (Husam-al-din Lajin) 1296-1298 A. D.
 Nasir Muhammad 1298-1308 A. D.
 Muzaffar (Ruknuddin Baibers Jeshankir) 1308-1310 A.D.
 Nasir Muhammad 1310-1341 A. D.
 Mansur Saif-al-din Abu Bakr 1341-42 A. D.
 Ashraf Ala-al-din Kujuk 1342 A. D.
 Nasir Shihab-al-din Ahmad 1343-1344 A. D.
 Saleh Imad-al-din Ismail 1344-1346 A. D.
 Kamil (Saif-al-din Shaban) 1346-1347 A. D.
 Muzaffar (Saif al-din Haji) 1347-1348 A. D.
 Nasir-al-din Hasan 1348-1352 A. D.
 Saleh (Salah-al-din Saleh) 1352-1354 A. D.
 Nasir (Hasan) 1354-1361 A. D.
 Mansur (Salah-al-din Muhammad) 1361-1363 A. D.
 Ashraf (Nasir-al-din Shaban) 1363-1377 A. D.
 Mansur (Ala Uddin Ali) 1377-1381 A. D.
 Saleh (Salah al-din Haji) 1381-1382 A. D.
 Barkuk 1382-1389 A. D.,
 Haji (Muzaffar) 1389-1390 A. D.

Burji Mamluke Dynasty.

1382-1517 A. D.

- Zahir (Saifuddin Barkuk) 1382-1398
 Nasir (Nasir Uddin Faraj) 1398-1405
 Mansur (Izz-al-din Abdul Aziz) 1405-1406
 Nasir Faraj 1406-1412
 Adil Mustain (of Abbasid Dynasty) 1412
 Muayyad (Shaikh) 1412-1421
 Muzaffar (Ahmad) 1421
 Zahir (Saif Uddin Tatar) 1421
 Saleh (Nasir Uddin Muhammad) 1421-1422
 Ashraf (Saif Uddin Barsbey) 1422-38
 Aziz (Jamal Uddin Yusuf) 1438
 Zahir (Saif Uddin Jakmak) 1438-53
 Mansur (Fakhr Uddin Osman) 1453
 Ashraf (Saif Uddin Inal) 1453-1460
 Muayyad (Shihab Uddin Ahmad) 1460-1461
 Zahir (Saif Uddin Khush-kadam) 1461-1467
 Zahir (Saif Uddin Bilbey) 1467
 Zahir (Timurbugha) 1467-1468
 Ashraf (Saifuddin Kait Bey) 1468-95
 Nasir (Muhammad) 1495-1498
 Zahir (Kansuh) 1498-1499
 Ashraf (Janbalat) 1499-1501
 Adil (Tuman Bey) 1501

Continued

Ashraf (Kansuh Ghorī) 1501-1516

Ashraf (Tuman Bey) 1516-17

Pashas & Khedives

(Egypt)

Pasha Muhammad Ali 1811-1848

„ Ibrahim (Muhammad's son) 1848

„ Abbas (Muhammad's grandson) 1848-54

„ Sayeed (Muhammad's son) 1854-63

Khedive Ismail (Ibrahim's son) 1863-79

„ Muhammad Tawfiq (Ismail's son) 1879-92

„ Abbas Hilmi (Tawfiq's son) 1892-1914

„ Husain Kamal (Ismail's son) 1914-17

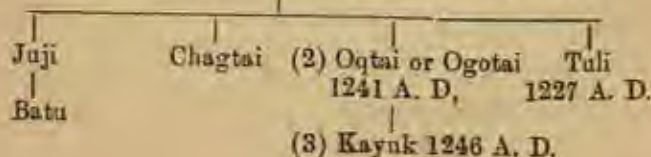
„ Ahmad Faud Pasha (Khedive Ismail Pasha's son)

1917

The Great Kan Dynasty

Yesukai = Chief of the Mughuls

(1) Chingiz Kan 1206 A. D.
(Temuchin) = Turquina (regent for 4 years)



Seljuk Dynasty 1037—1300 A. D.

Atabegs were officers under Seljuk kings. They were divided into various branches, of which the following are deserving of mention :—

Burid dynasty of Damascus—1103 to 1154 A.;D.

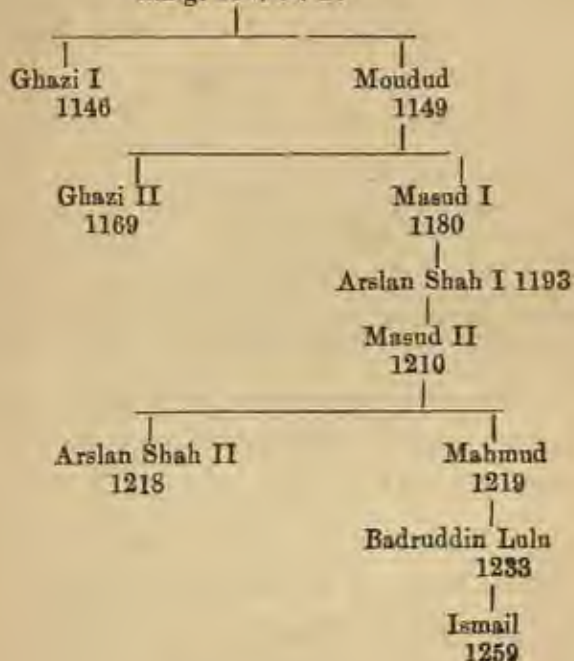
Zangi dynasty of Mosul—1127 to 1224 A. D.

Shah dynasty of Khwarism—1077 to 1231 A. D.

Zangi Dynasty

(Mosul)

Zangi 1127 A. D.

**Zangi Dynasty**

(Syria)

Zangi

Nuruddin Mahmud

1146

Ismail

1173-1181

Shah Dynasty

(Khwarism)

Anushtigin

1077 A. D.

Kutbuddin Muhammad

1097

Atsiz

1127

Arslan 1156

Sultan Shah
1172

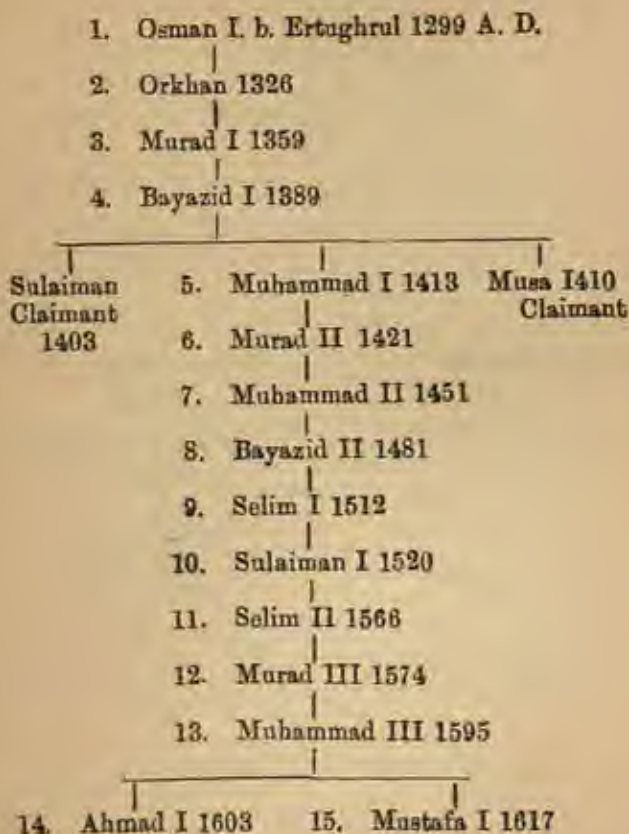
Tukush Shah
1172

Alauddin Muhammad
1199

Jalaluddin
1220-1230

Ottoman Turks

(Turkey)



Continued

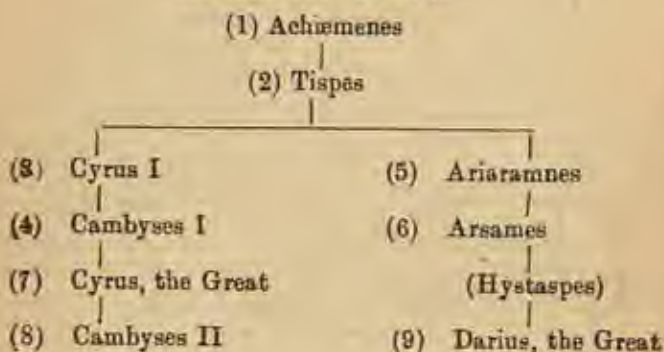
Ahmad I 1603



Achæmenian Dynasty

(Persia)

1st Half 730-521 B. C.



Greek rule in Persia 334-252 B. C.

Parthian rule in Persia 250-216 B. C.

2nd Half 521-331 B. C.

Darius 521-485 B. C.

Xerxes I 485-464 B. C.

Artaxerxes I 464-424 B. C.

Xerxes II 424 B. C. (45 days only)

Sogdiana 423 B. C. (six months only)

Darius II 423-404 B. C.

Artaxerxes II 404-358 B. C.

Artaxerxes III 358-338 B. C.

Arses 338-335 B. C.

Darius III 335-330 B. C.

Artaxerxes IV 330 B. C.

Sasan Dynasty

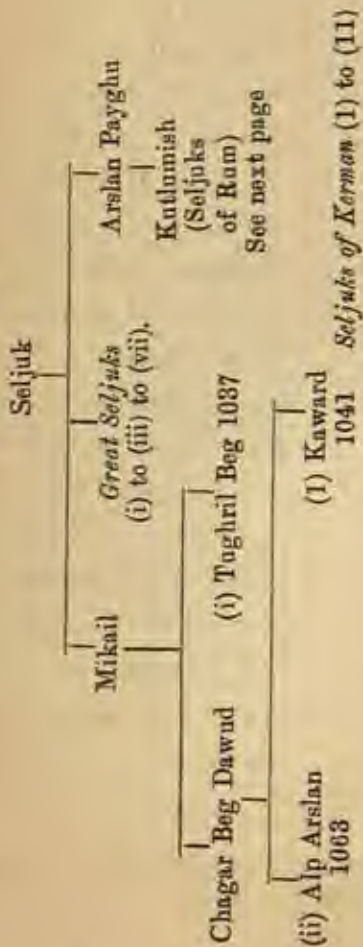
(Persia)

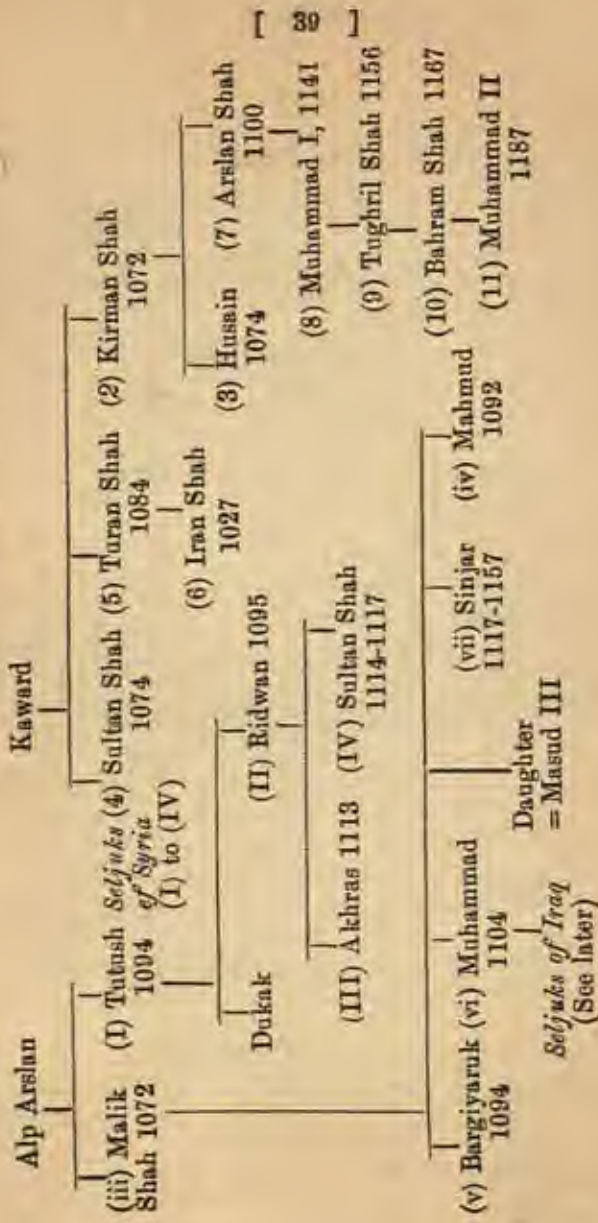
Kaikobad	Hormuzd II, 303-310
(a) Kaikaus	Shapur II, 310-379
×	Ardashir II, 379-383
×	Shapur III, 383-388
×	Bahram IV, 388-399
×	Yezdegard I, 399-429
×	Bahram Gur V, 420-438
Kestab	Yezdegard II, 438-457
(b) Ispiander	Hormuzd III, 457-459
Bahman	Firuz, 459-484
Sasan	Balash, 484-488
Pabak	Kobad I, 488-531
Ardashir I, 227-242 A. D.	(Nausherwan) Khasrau I,
Shapur I, 242-272	531-579
Hormuzd I, 272-273	Hormuzd IV, 579-590
Bahram I, 273-277	Khasrau II, (Parvez) 590-628
Bahram II, 277-294	Kobad II, 628
Bahram III, 294	Ardashir III, 628-632
Narseh, 294-303	Yezdegard III, 632-650

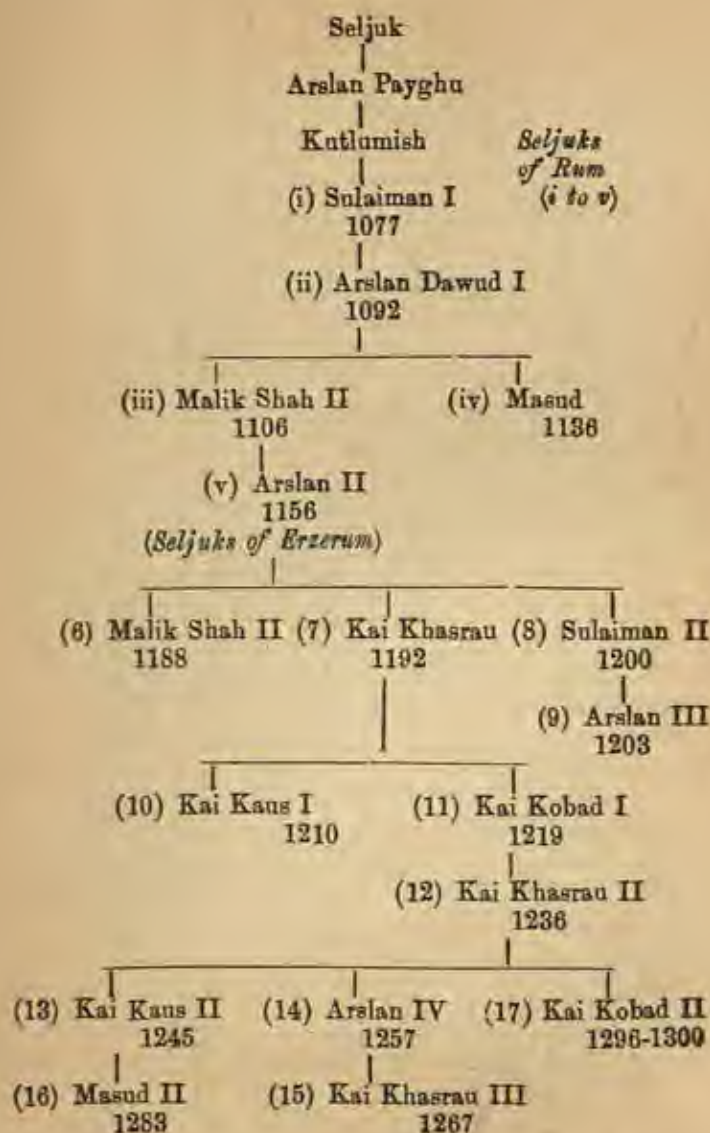
(a) Rustam was the vizier of Kaikaus.

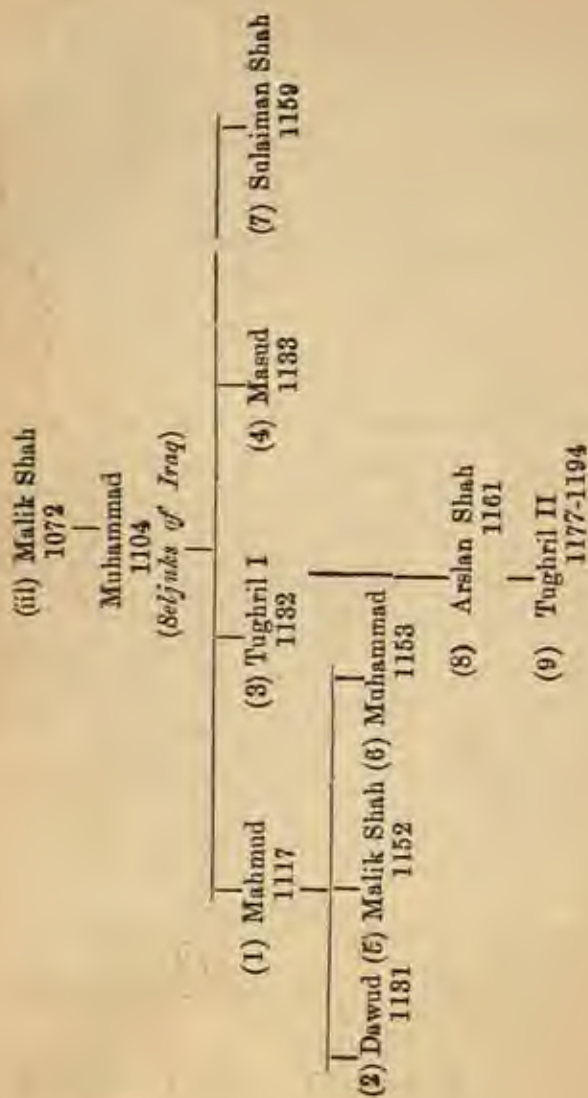
(b) Zoroaster was born during the reign of Ispiander.

Seljuk Turks





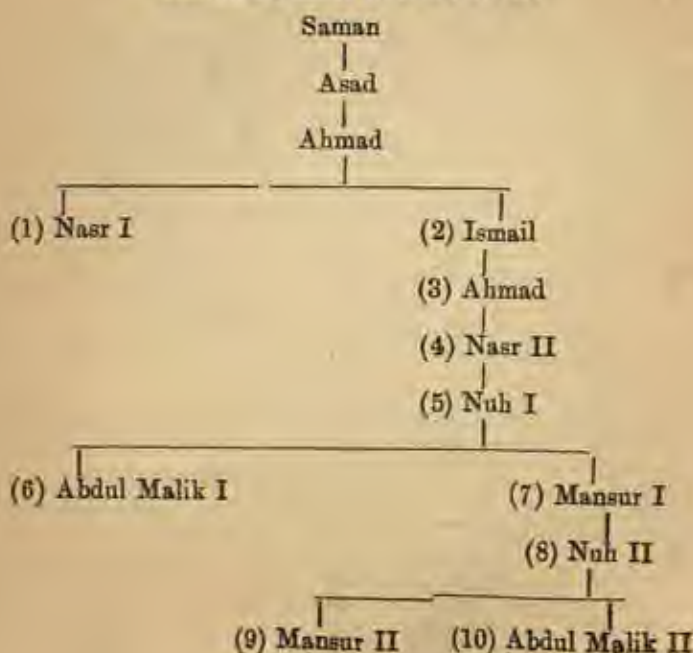




N. B.—Seljuks are divided into 5 branches :—

1. The Great Seljuks ruled in Syria from 1037 to
1157 A. D.
2. The Seljuks of Kerman ruled from 1041 to
1187 A. D.
3. The Seljuks of Syria ruled from 1094 to
1117 A. D.
4. The Seljuks of Iraq ruled from 1117 to 1194 A. D.
5. The Seljuks of Rum ruled from 1077 to 1300 A. D.

Saman Dynasty 874-999 A. D.



Buwayhid or Daylam Dynasty 932-1055 A. D.

(Persia)

Buwayh

Muizzuddawla (Kerman)
932

Imaduddawla (Fars)
932

Ruknuddawla 932
(Hamadan)

Izzatuddawla 967

Aduddawla 949

Muiduddawla
976-983

Fakhruddawla 976

Samauddawla
1021-1023

Sharfuddawla
982

Samsamuddawla
989

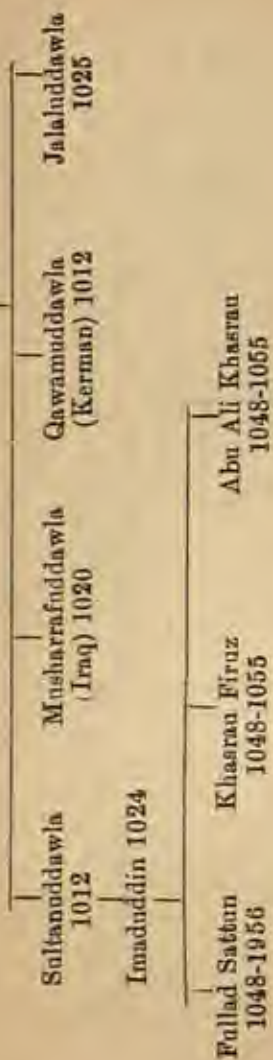
Bahauddawla
998

Majiduddawla
997-1029

Shamsuddawla
997

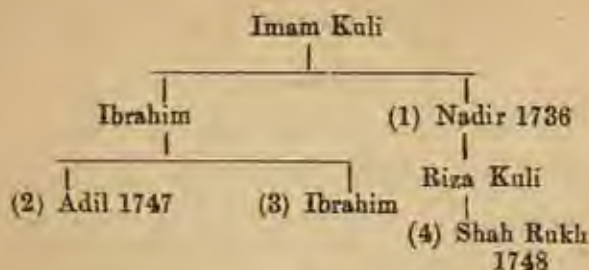
Continued

Bahaddawla 998



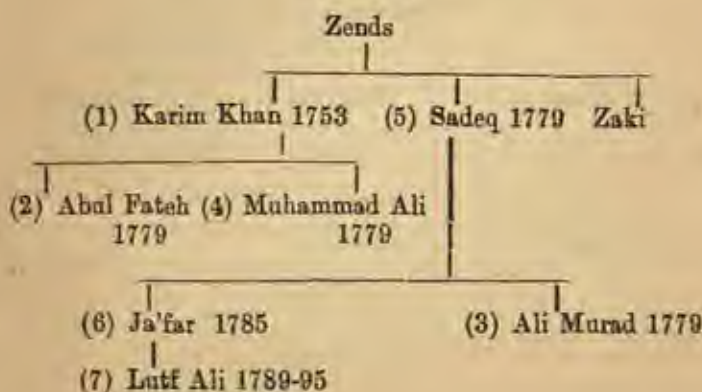
Afsharid Dynasty

(Persia)



Zend Dynasty 1750-1794 A. D.

(Persia)

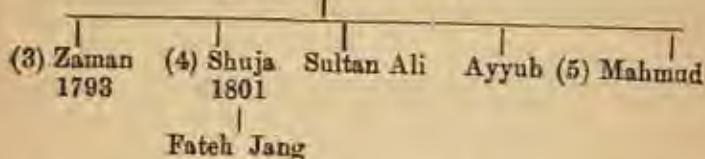


Abdali or Durrani Dynasty

(Nadir Shah)

(1) Ahmad Shah 1747

(2) Timur Shah 1773



N. B. On the death of Nadir Shah Ahmad Shah Durrani took possession of the Afghan throne.

Kajar Dynasty

(Persia)

1. Aga Muhammad or Muhammad Shah 1795-1797 A. D.
2. Fateh (Aga Muhammad's nephew) 1797-1834
3. Muhammad Shah (Fateh Ali's grandson) 1835-1848
4. Nasiruddin Ahmad Shah (Muhammad's son) 1848-1896
5. Muzaffar Uddin Shah (Nasiruddin's son) 1896-1906
6. Ahmad Ali Shah (Muzaffar Uddin's son) 1906-1909
7. Ahmad Mirza Shah (Muhammad Ali's son) 1909

Barakzai Dynasty

(Afghanistan)

Payinda Khan (Vizier)

|

 Fateh Khan (Vizier) (1) Dost Muhammad Khan 1826

|
 Afdal

|
 (2) Sher Ali 1863

|
 Azim

|
 (4) Abdur Rahman

1880

|
 (3) Yaqub Khan

|
 Abdullah Jan

|
 Ayyub

1879

|
 (5) Habibullah Khan

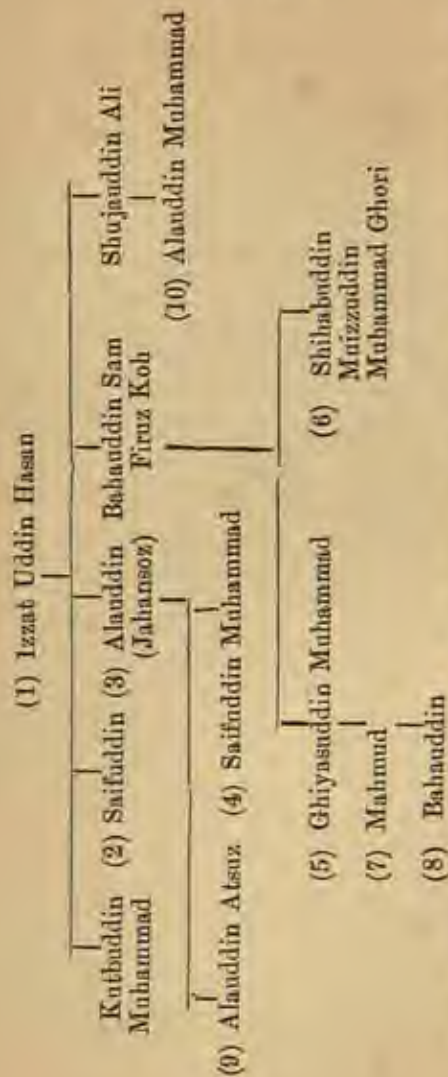
|
 (6) Amanullah Khan 1909

Ghaznevi Dynasty 962-1186 A. D.
(Afghanistan)



N. B. The Samanid kings appointed Turkish slaves to responsible posts in their administration. One Alptigin who had been placed in the military department was promoted to the governorship of Khorasan, Ghazni on his father's death. The true founder of the Dynasty was Subuktigin, another slave of Alptigin, and the husband of his daughter.

Ghori Dynasty (Afghanistan)
1148-1215 A. D.



The Ghaznevids were allied with the Ghorids by marriage. The execution of one Kutbuddin Muhammad of Ghor by his father-in-law Bahram Shah the Ghaznevid was avenged by the capture of Ghazni by Kutbuddin's brother Saifuddin, the ruler of Ghor in 1148.

Sultans of Delhi.

Slave Kings 1206-1288 A. D.

(1) Kutbuddin Aibek (1206-1210)

(3) Shamsuddin Altamish
(1211-35)

(2) Aram
(1211)

4) Firuz Shah Ruknuddin 1236-39
1236

(5) Rizia
1236-39

(6) Bahram
1239-41

(8) Nasiruddin
1240-66

(9) Daughter = Ghayasuddin Balban
1266-86

(7) Masud 1241-46

Bughra Khan

(10) Kaikubad
1286-88

Muhammad

Kai Khasrau

Sultans of Delhi

Khilji Kings (1288-1321 A. D.)

Jalaluddin Khilji 1288-95

Alauddin (nephew & son-in-law) 1295-1316

Mubarak 1316-1321

Khasrau (Nasiruddin) 1321

Tughlak Kings 1321-1414

Ghyasuddin Tughlak 1321-25

Juna Khan (Md. Tughlak) 1325-51

Firuz Shah 1351-87

Ghyasuddin 1387

Abu Bakr 1387-89

Nasiruddin 1389-94

Humayun 1394

Mahmud 1394-1412

Daulat Khan Lodi 1414

Saiyid Kings 1414-1450 A. D.

Saiyid Khizr Khan 1414-21

Mubarak (Muizzuddin) 1421-34

Muhammad 1434-46

Alauddin 1446-50

Lodi Kings 1450-1528

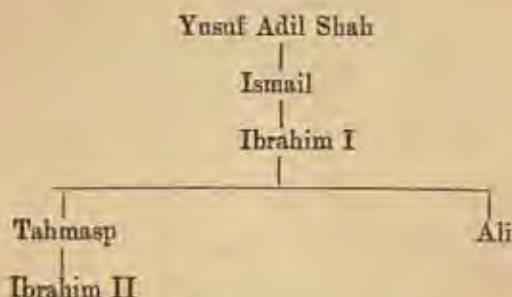
Bahlol Lodi 1450-1488

Nizam (Sikandar) 1488-1516

Ibrahim 1516-1526

**Five dynasties founded on the overthrow
of the Bahmani Dynasty.**

- I. Adilshahi Dynasty
(of Bijapur)
1489-1686



- II. Nizamshahi Dynasty
(of Ahmadnagar)
1490-1595



Continued

III. Kutbshahi Dynasty
 (of Golconda)
 1512-1687

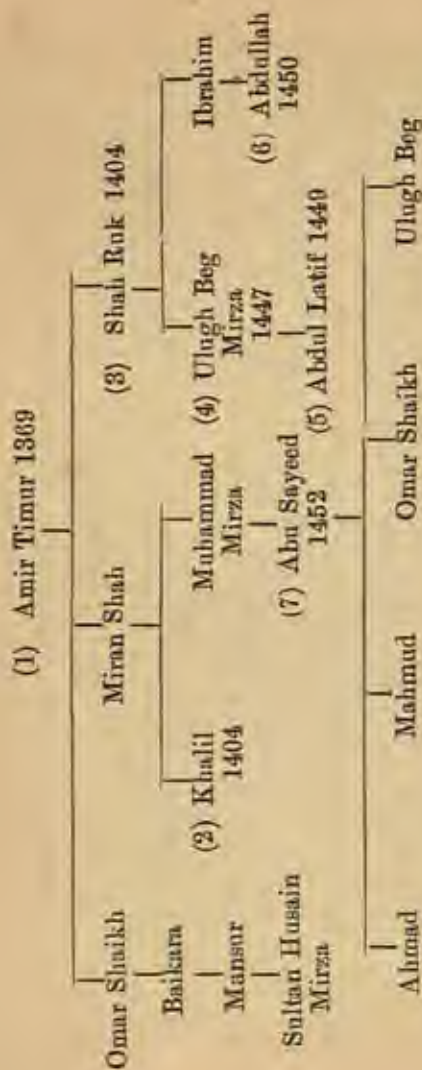
(1) Sultan Kuli Kutb Shah

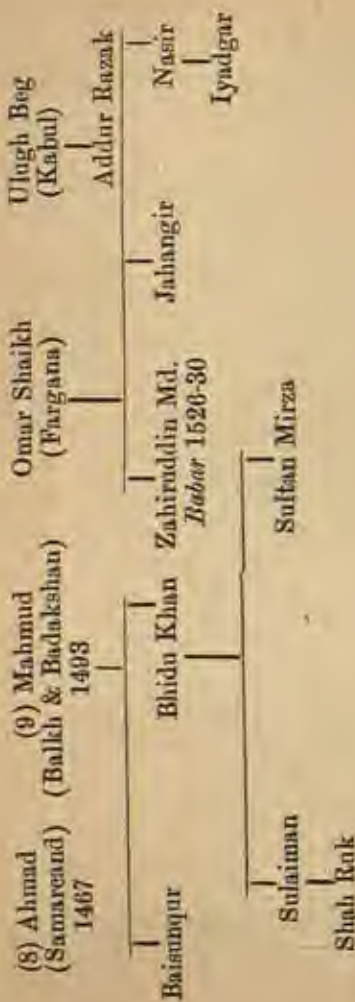
(4) Ibrahim	(2) Jamshid
Muhammad Kuli	(3) Subhan Kuli

IV. Imadshahi Dynasty
 (of Berar)
 1484-1572

V. Baridshahi Dynasty
 (of Bidar)
 1492-1609

Timur Dynasty



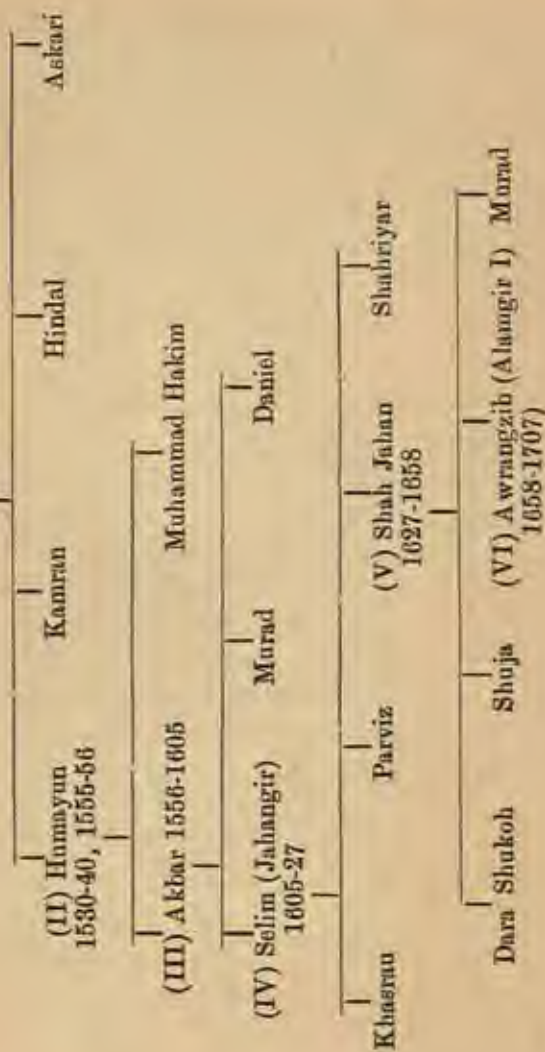
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Moghul Emperors

(of Delhi)

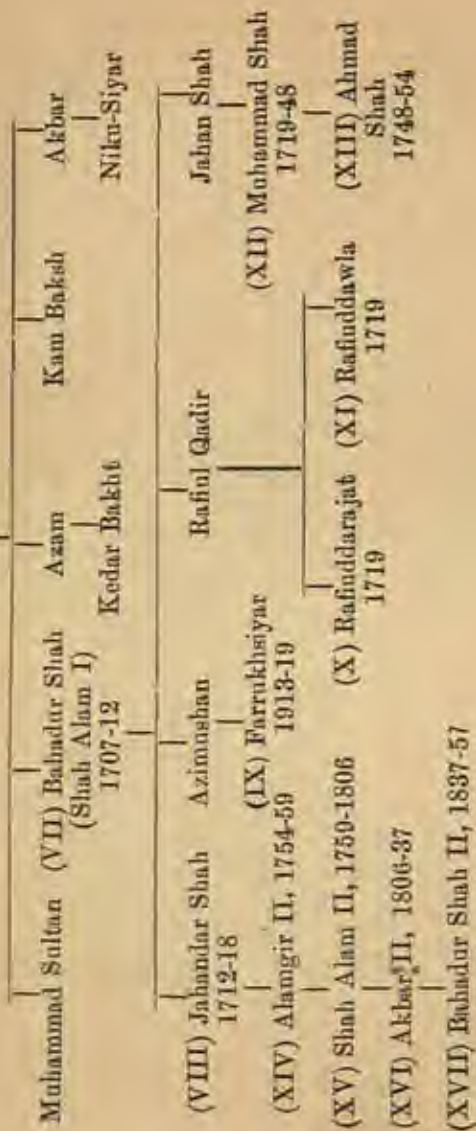
1526-1857 A. D.

(I) Babar, 1526-30



Continued

Awrangzib



Governors and Kings of Bengal

- I Bengal governors under the suzerainty of Delhi,
1202-1339 A. D.
- II Bengal under independent kings 1340-1576 A. D.
- III Bengal governors under Moghul rule 1576-
1757 A. D.

I 1202-1339 A. D. (Under Delhi Emperors)

Bakhtiar Khilji	1202	Mugisuddin	1274
Md. Shiran	1205	Nasiruddin	1282
Alauddin Mardan	1208	Ruknuddin	1291
Ghyasuddin	1211	Shamsuddin	1302
Nasiruddin Mahmud	1226	Shihabuddin Bogra Shah	
Alauddin	1229	West Bengal	1318
Saifuddin Aibek	1229	Ghyasuddin (Bahadur Shah)	
Togan Khan	1233	Bengal	1319
Timur Khan	1244	Nasiruddin (Lakshmanawati)	
Ekhtear-uddin	1246		1323
Jalaluddin	1258	Bahadur Shah	1324
Bulban	1258	Bahram Shah	1330
Tatar Khan	1260	Qadir Khan	1339
Sher Khan	X	Ajmal Mulk (Satgaon)	
Amin Khan	X		1339

II 1340-1576

Independent Kings of Bengal

Contemporary Emperors of Delhi

1340-43	Fakhruddin	Mahammad III
1343-58	Ilyas Shah	Do
1358-67	Sekandar Shah	Firuz III
1367-73	Ghyasuddin II	Do

1373-83	Saifuddin	Firuz III
1383-85	Shamsuddin	Do
1385-92	Raja Ganesh	Do
1392-1409	Jalaluddin	Muhammad IV
1409-23	Ahmad Shah	Do III
1423-57	Nasir Shah	Mubarak II
1457-74	Barbek Shah	Bahlol Lodi
1474-82	Yusuf Shah	Do.
1482-91	Fateh Shah	Do
1491-92	Sultan Shahzada	Sekandar
1492-94	Firuz Shah	Do
1494-95	Mahmud Shah	Do
1495-99	Muzaffar Shah	Do
1499-1520	Hussain Shah	Do
1520-33	Nasrat Shah	Ibrahim
1533-39	Mahmud Shah	Humayun
1539-45	Khizr Khan	Sher Shah
1545-55	Muhammad Sur	Selim Shah
1555-60	Bahadur Shah	Md. Adil
1560-64	Jalaluddin	Do
1564-73	Sulaiman	Do
1573-76	Daud Khan	Akbar

III 1576-1757 (Under Moghal Emperors)

1576-79	Khan Jahan	Akbar
1579-80	Muzaffar Khan	Do
1580-82	Raja Todarmal	Do
1582-84	Khani Azim	Do
1584-89	Shahbaz Khan	Do
1489-1606	Raja Man Sing	Do
1606-07	Kutbuddin	Jahangir
1907-08	Jahangir Kuli	Do

1608-13	Shaikh Islam Khan	Jahangir
1613-18	Qasem	Do
1618-22	Ibrahim Khan	Do
1922-25	Shah Jahan	Do
1625-26	Khanezad Khan	Do
1626-27	Mukarram Khan	Do
1627-28	Fidai Khan	Do
1628-32	Qasem Khan	Shah Jahan
1632-37	Azim Khan	Do
1637-39	Islam Khan	Do
1639-60	Sultan Shuja	Do
1660-64	Mir Jumla	Awrangib
1664-77	Shaista Khan	Do
1677-78	Fidai Khan	Do
1678-80	Md. Azim	Do
1680-89	Shaista Khan	Do
1689-97	Ibrahim Khan II	Do
1697-1704	Azimushan	Do
1704-25	Murshid Kali	Bahadur Shah
1725-39	Shujauddin Khan	Md. Shah
1739-40	Sarfaraz Khan	Do
1740-56	Alivardi Khan	Do
1756-57	Serajuddawla	Alamgir II

N. B. Muhammad Bakhtiar was the first Governor of Bengal. In the beginning of the 13th century Sonargaon and Satgaon were included in Bengal. Ferozabad or Pandua was the capital. Later it was transferred to Lakshanawati. The Governor used to rule at times in Behar, Orissa and Chittagong.

In 1516 the Mughul emperor Akbar, the Great became the sole ruler of Bengal.

APPENDIX IV

Various Muslim dynasties and their reign

Caliphs (Arabia, Syria, Mesopotamia, Persia)			632-661
			A. D.
Omayyad Dynasty (Spain, N. Africa, Egypt, Syria			
Mesopotamia, Persia)			661-750
Abbasid Dynasty (N. Africa, Egypt, Syria, Mesopotamia,			
Persia)			750-1258
Omayyads of Cordova	(Spain)		756-1031
Amirs	in	Valencia	1021-1085
Abbadids	in	Seville	1023-1091
Nasrids	in	Granada	1232-1492
Idrisid Dynasty (Morocco)			788-985
Aghlab	„	(Tunis)	800-909
Fatimid	„	(Egypt & Syria)	909-1171
Zayr	„	(Tunis)	972-1148
Hammad	„	(Algeria)	1007-1152
Murabit	„	(Spain, Algeria, Morocco)	1056-1147
Muwahhid	„	(Spain, North Africa)	1130-1269
Nasr Dynasty	(Granada, Spain)		1232-1492
Marin	„	(Morocco)	1195-1470
Ziyan	„	(Algeria)	1235-1393
Hafs	„	(Tunis)	1228-1534
Sharif	„	(Morocco)	1544 to present day
Tulun	„	(Egypt & Syria)	868-905
Ikhshid	„	(Do)	935-969
Zangi	„	(Syria)	1127-1263
Ayyub	„	(Egypt & Syria)	1169-1250
Mameluke	„	Bahri (Do)	1250-1390
		Barji (Do)	1382-1517

Continued

Hamdan „	(Mesopotamia)	929-1003	
Dulaf „	(Kurdistan)	825-898	
Saj „	(Azerbaijan)	879-930	
Ali „	(Tabaristan)	864-928	
Khedives (Egypt) 1811-1917			
Tahir Dynasty (Khorasan) 820-872			
Saffar „	(Persia, Afghanistan)	867-903	
Saman „	(Persia, Afghanistan)	804-999	
Buwayh } or Daylam }	(Syria, Mesopotamia, Persia)	932-1055	
Ghaznevid „	(Persia, Afghanistan)	962-1186	
Ghori „	(Afghanistan, Transoxiana)	1148-1215	
Khwarizm Shah Dynasty (Persia, Do) 1077-1231			
Seljuk Turks (West Asia, Mesopotamia, Persia)			
		1037-1296	
Ottoman Turks (East Europe ; West Asia, Egypt, North Africa)			
		1299 to present day	
Moghuls	} The Great Kans (Persia, Afghanistan, China (from Chingiz)	1206-1248	
		Ilkans (Persia, Mesopotamia (from Halaku)	1256-1349
		Timur Dynasty (Persia, Afghanistan )		1369-1500
Abdali or Durrani Dynasty (from Nadir Shah) 1736-1753			
Barakzai Dynasty (Afghanistan) 1826 to present day			
Safavi „	(Persia, Mesopotamia)	1502-1736	
Zend „	(Persia)	1753-1795	
Kajar „	(Do)	1779-1909	
Slave Dynasty (Dehli)			1206-1288
Khilji „	(Do)	288-1321	

Continued

Taghluk „	Dehli	1321-1414
Saiyid „	(Do)	1414-1450
Lodi „	(Do)	1450-1526
Mughul Emperors (India)		1526-1857 A. D.
Achaemenian Dynasty-1st half (Persia)		730 B. C. 521 B. C.
Do	2nd. half (Do)	521 B. C.-331 B. C.
Greeks in Persia		334 B. C.-252 B. C.
Parthians in Persia		250 B. C.-216 B. C.
Sasan Dynasty (Persia)		303 A. D.-650 A. D.

Appendix V**History of the World****Line of Time**

Pyramidal period of Egypt		5000 B.C.
Sem Dynasty in the Valley of the	}	4000 B. C.
Euphrates. Kingdom of Babylon		
Canaan Dynasty	}	3000 B. C.
Migration of the Aryans		
Kingdom of Assyria		2000 B. C.
Beginning of the history of China,	}	1500 B. C.
Ramses Dynasty in Egypt. Kingdom		
of Phœnicia	}	1000 B. C.
Judea & Samaria		
Chaldean rule in Babylon		

Rise of the Medes	}	900 B. C.
Carthage in Africa		
Conquest of Syria, Samaria & Babylon.	}	800 B. C.
Rise of Greece & Italy		
Fall of Assyria, Invasion of Egypt.	}	700 B. C.
Influence of Rome, Beginning of the history of Japan.		
Cyrus in Persia,	}	600 B. C.
Confucius in China		
Buddhism in India		
Darius in Persia	}	500 B. C.
Socrates, Plato & Aristotle in Greece		
Zacharia in Juda		
Quarrel between Athens & Sparta		450 B. C.
Invasion of Rome by the Gauls		400 B. C.
Conquest of Persia by Alexander	}	350 B. C.
Ptolemy in Egypt		
Chandragupta & Selucus		
Inclusion of Babylon in the Partlian Empire.		
Treaty between Rome & Egypt		300 B. C.
Fall of Carthage	}	250 B. C.
Asoke, king of Magadh		
Fight between Hannibal and Rome		
Roman ascendancy in Syria & Egypt	}	200 B. C.
Quarrel between Rome & Macedon.		
Tatar rule in Parthia		150 B. C.
Pompey & Julius Cæsar		100 B. C.

Tatar invasion in India	}	50 B. C.
Inclusion of Egypt in the Roman Empire		
Murder of Cæsar		
Destruction of Jerusalem by Titus		50 A. D.
Inclusion of Arabia in the Roman Empire		100 A. D.
Romans in Gaul & Spain		150 A. D.
Extinction of Parthia		
Rise of Sasan empire		200 A. D.
Spread of Buddhism in China	}	300 A. D.
Emperor Constantine		
Byzantium—Centre of Roman power		
Division of the Roman Empire		350 A. D.
Visigoths in Spain, Huns under Attila		400 A. D.
Saxons & Franks		450 A. D.
Emperor Justinian in Constantinople	}	500 A. D.
Angles in England		
Buddhism in Japan		550 A. D.
Heracleus & Fall of Persia	}	600 A. D.
Prophet Mohammad		
Conquest of Syria, Egypt & Persia		
Conquest of Spain by Saracens		650 A. D.
Charlemagne & Moors		750 A. D.
Defeat of Saxons	}	850 A. D.
Appearance of Danes		
Fatimid Kingdom		
Christianity in Hungary, Poland & Bohemia		950 A. D.
Mahmud of Ghazni		1000 A. D.
Seljuk Empire	}	1050 A. D.
1st Crusade war		

Ghori Dynasty in Dehli	}	1150 A. D.
Salahuddin & 2nd Crusade		
Moor conquest in Spain		
Chingiz Kan in Asia	}	1200 A. D.
Magna Charta in England		
Rise of Osmanali Turks		
End of the Crusade wars	}	1250 A. D.
Mameluke empire in Egypt		
Ottoman Turkey in Europe		
Conquest of Timur	}	1350 A. D.
Columbus		
Vascodegama		
Ferdinand & Isabella	}	1450 A. D.
Conquest of Egypt by Ottoman Turks		
Saffavi Dynasty in Persia		
Re-appearance of Moghuls	}	1550 A. D.
Extinction of Portuguese power in the East		
Rise of Afghanistan		
Conquest of Bengal by Clive	}	1750 A. D.
Russo-Turkish war		
Mehdi in East Sudan		
Inclusion of Tripoli in Italy	}	1900 A. D.





History - Muslim world
Muslim world - History

